e Society, and per-ne. Wherever you round it. As often the house of God on Christ has done for her sailor bear

her sailor becalmed ourse, lend him your

Whenever you are deck, look up, and now heard—the God take in vain,' thron-

sa, and majesty, on of ten thousand stars,

his word, and tremble God under whom we we wish you to pray.

rs to be the Sailor's

yages can carry you in peace. This, too, the day see coming in

er and great glory, to

ad been buried in the

d they shall stand to-

led according to their men, whoever you are

day. de creatures, prepare

hath He said it, and

ken, and shall he not

appointed hour shall his hand to Heaven.

or ever and ever, that

Then our world, immpest, will strike and

es of eternity. Hark,

sternation and despair

ot a fragment of the

struggling wretches

own, down, down they

e billows of Almighty

rk of Salvation! It is

has weathered the last

riumphantly! Heaven

s of its grateful, happy

you all, shipmates, br

this society, believing

objects of their ear

mortal in this assembl

hile the Life Boat wait

brown within his gras

hich I should more re

whether devotion, health,

mind, were the objects

how animated are the

What a delightful bloom

rfulness glides into the

tional matins of the lark.

regimen to preserve that

beauty! When people

hours which are lost in

ble indulgence. I have

s of April and May par ment that is wasted afte

neglect to all those sweets and always find so much

mness of my health, and g.—Bennett's Lectures.

Franklin to Dr. Me

rs to this

STOOP!

his own."

HERER

SING.

ibuting the Script

above the waves,

groan of un

aid,

-Behold, I come,

No. 13.

ZION'S HERALD.

PRINTED AT THE CONFERENCE PRESS-CONGRESS STREET CONDITIONS: Two Dollars and Fifty Cents a year-One half pay-

able the first of January, the other the first of July. The papers will be forwarded to all subscribers until a reques s made for their discontinuance.

Agents are allowed every eleventh copy .- All the Preachers in he Methodist connexion are authorized to act as Agents, in obtaining subscribers and receiving payment.—In making communications, they are requested to be very particular in eiving the names and residences of subscribers, and the amount to be credited to each, in all remittances.

communications, addressed either to the Editor or the Pub lisher, (except those of Agents,) must be post paid.

MISCELLANEOUS SELECTIONS.

EXTRACTS. No. 4.

OBSERVATIONS ON THE BEING OF A GOD: Deduced from a consideration of Hebrews, chap. xi. 6.—He that cometh unto God must believe that he is: and that he is the recarder of them who diligently seek him.

CONCLUDED PHENOMENON III.

ree, any thing upon its surface, or in the atmosphere

hich surrounds it; is another instance of the infinite

The impression of an inconceivably rapid motion mon the earth, without disturbing, in the smallest de-

ridom of God. That with which God has endued celestial bodies, in order to accomplish this end, is alled gravity, or attraction. The existence of this duence is easily demonstrable from the curious law hich pervades all the bodies in the solar system, and bably every other body in the whole compass of This law, viz. that the squares of the periodic es of the planets are to each other as the cubes of eir mean distances from the central body, was first overed by Kepler, and afterwards demonstrated by Isaac Newton. Thus, if the distance of but one planfrom the sun is known, and the periodic revolutions the whole, the distance of each from the sun is easily accrained. The mean distance of the earth from e sun has been found by the transits of Venus, in 61 and 1769, to be about ninety-five and a half milon of English miles; and the periodic times of all planets are known by direct observation. Thus, find the distance of Jupiter from the sun, nothing nore is necessary than first to square the period of earth, 365 days, 5 hours, 483 minutes; and that of Jupiter, 11 years, 315 days, 14 hours and a half; nd divide the greater product by the less, to find the proportion one bears to the other; then to cube the arth's mean distance from the sun, 951 millions, and miltiply the cube by the proportion between the peridic times already found; and the cube root of the last product will be the distance required. By this means it was that the distances of the different planets the sun, and of the satellites from the primaries, (for this law extends to the satellites.) have been cal-From this law it is evident, to every one that deeply considers this subject, that the planets rerolve in orbits by an influence emanating from the sun; for the nearer a planet is to the sun, the swifter is its motion in its orbit, and vice versa. The singular phenomenon of a planet's describing equal areas in equal times, results from gravitation combined with the projectile power; or, in other words, from the ion of the centripetal and centrifugal forces. Thus, fa planet describe in twenty-four hours any given of its orbit, and the area contained between two raight lines drawn from the extremities of this arc meeting in the sun be ascertained; it will be preely equal to what the planet will describe in any

Every man may convince himself of the existence

ontinually accelerated till it arrives on the earth?

e answer, that the earth continually attracts it;

quently, its velocity must be continually increas-

afluence on falling bodies is precisely the same

merous experiments it is found, that if the fall-

second, (a statement very near the truth,) it will

g body descends towards the earth 16 feet in the

all through three times this space, or 48 feet, in the

ext second; five times this space, or 80 feet, in the

in the fifth second, &c. Hence the spaces fallen

in the first second the body falls 16 feet; and in the

plied by 4, the square of 2, the number of seconds it

The above is but a very brief account of the influ-

oce of this wonderful principle, which is universally

is the rewarder of them who diligently seek him.

ned through nature; and capable of attracting

bok up in falling through the first 64 feets

g as it falls. It is also observable, that the nature of

the that which retains the planets in their orbits:-

father was in 1724. On me a shorter way out of assage, which was cross vere still talking as I withbehind, and I turning to hastily, stoop! stoop!-I I felt my head hit agai who never missed an ocand upon this he said to twenty-four hours, the greater or less quantity the arc described being continually compensated thus beat into my hear to me; and I often think s carrying their A ROBINSON. earth, though its distance from the sun is full ninengaged in teaching a school times greater.

J.) without any practical riding at a late hour, one d stars shone with unus ry thing around him was tion. While he was medirandeur of the scene which and was saying to hims ious must be the Author r!" the thought struck him he force of lightning, "But d? Have I ever sought his end!" This happy imprespermanency and its t of all sources, never left. Christ as the hope and life

ds became a minister; and n Church rank higher than ss. __Monitor -TIAN'S ALL. flight from his native city, t fled with him, with all the t fled with him, with all the my he took nothing with him. ALL with me. Thus, though believer; though it bamish I that he hath, yet he is able treasure with me, I have im; I sit with him as my re-

polaces; he is in me the hope possession, and I have still ful is he who hath promised. names, will soon be shrould ose who succeed us, gifted positions, regard our collist. Let us remember that we tribunal, where our opinious that he balances of uncharaction of that hour he consideration of that hour While individually so de eaven, let us not be prone to ting that he who lacks benev nent without mercy.

chand, went out of his way to The Clergyman, seeing the to declaim against awearing, torious. When done, James on; but asked him what conth his text. He answered, me, out of your way through the complaisance do less than go CDOTE.

REVIEW. FROM THE RECORDER AND TELEGRAPH.

THE PROPER CHARACTER OF RELIGIOUS INSTITU-TIONS.—A Discourse delivered at the opening of the Independent Congregational Church in Barton Square, Salem. By HENRY COLMAN. (CONTINUED FROM OUR LAST.)

The doctrine contained is the proposition [that the Scriptures teach no particular system of faith to be believed] is, moreover, inconsistent with what the preacher advances in a subsequent part of the discourse. We refer to what he says p. 13, under the second head of discourse, on the subject of making religious services "intelligent." Intelligence implies the perception and belief of what is true in matters of But we cannot better illustrate it than by quoting the following clause of the discourse.

"We are required to worship God in spirit and in truth, not with the affections only, but also with the understanding. Enlightened principles of duty are of great value. Adopted no from accident, or caprice, or seling merely, but being the serious convictions of the understanding they are far more likely.

Nothing can be more just than these remarks, but how to reconcile them with what has before been main-tained, that the Scriptures teach no particular system of faith to be believed, nothing of course about which the understanding can be convinced, that Jesus taught no such system, and in proof of it to allege that the young ruler was required to believe nothing, is a task to which we are entirely incompetent. Much less can we discern with what appearance of consistency that there is no merit without good works. This we it is held, that it forms no part of the end of religion to apprehend is much the same as if it were asked whethinculcate doctrines and opinions, when it is acknowlend produce itself?

Since, therefore, Mr. C. appears to maintain nothone opinion and sometimes of another, we shall not truth—God hath from the beginning chosen you through sanctification of the Spirit, and belief of the truth—Take heed unto thyself, and unto thy doctrine .. for in doing this thou shalt both save thyself and them that hear thee-But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them—Henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by Christ) receive him not into your house, neither bid him of the Sc God speed—Though we or an angel from heaven preach again. any other Gospel unto you than that which we have preached unto you, let him be accursed—It was needful for me to write unto you and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints."* Similar remarks might also be made respecting Mr.

Colman's declaration that it is not the end of religion to establish a party. Does he mean by saying "there is nothing sectarian or exclusive in Christianity," that it offers its blessings to all, without respect of persons, and forbids every thing of a selfish and monopolizing nature—the sentiment is true. But if he means that it makes no distinctions among men, nor requires any to separate from others and form a commu themselves, the sentiment is not true. Why did Jesus the less or greater extent of the straight lines in-ding the respective areas. We also did not be straight lines inthe less or greater extent of the straight that, by street of these laws, the motion of a planet in its orbit he did not intend to distinguish them from the world, he did not intend to distinguish them from the world, name of the Lord "to come out" from among others and be separate?† Was there ever a religion which derivity, by observing the phenomena attending fall-regordies. Why is it that the velocity of a falling body a continually accelerated till it arrives on the coats. represent Christians as a sect of atheists, who, as they constantly affirmed, were the enemies of all religions? Had this not been the case, had the apostles allowed of any compromise between Christianity and other religions, would they and thousands of others have been called to seal it with their blood? In fact Mr. C. himself makes it an exclusive religion. "The object of Jesus," he says page 12, "was to establish no other sect than the sect of good men." Either then all men are good and belong equally to this denomination—or Christianity is "exclusive," and includes only a part third second; seven times this space, or 112 feet, in of them. the fourth second; nine times this space, or 144 feet.

2, The discourse contains some things which are singularly weak, and unfair in point of argument. An example of this occurs in the following passage. ough are as the squares of the times of falling, i. e.

aext second, 48 feet; consequently, the body falls as many feet in the two first seconds as is equal to the "We may be asked if we believe that there is merit in "We may be asked if we believe that there is merit in good works. We may be told that this is moral preaching; and we reply, that as far as it is moral, it is evangelical, and no farther. If it is reproached as moral preaching, we ask only what it should be? It must either be moral, or immoral, or neither. Immoral, we know, you would not have it; and if it is neither moral nor immoral, what is the use of it?"

Therefore, to carry out the argument, it must be moral preaching. am of these two numbers, viz. 64, which is 16 multi-

lery particle of matter under all its possible modifi-lions, and of imparting to each substance, from the It is very possible that some on hearing or reading dest gas to the most ponderous metal, that proper-which constitutes one body specifically heavier or powers of ratiocination; and that weak and uninformpowers of ratiocination; and that weak and uniformity there than another. To detail all the benefits which ed minds should be taken with it we can readily conclude the whole material creation. But it may be asked, minds we are at a loss to discover. The word moral lat is gravity? at is gravity? To the solution of this question as applied to preaching may be used in three squeez osophy is unable to lead us. Suffice it to It may denote that preaching which leaves out of view fall we know of gravity is its mode of operation, and the doctrines of the Gospel; or, that which inculcates and it is, like its great Creator, an all-pervading and the accessity of being moral; or that which makes onlined energy. Therefore, that it is, and not in morality the ground of a sinner's justification in the morality the ground of a sinner's justification in the sight of God, in which last sense it is synonymous with a sight of God, in which last sense it is synonymous with a sight of God, in which last sense it is synonymous with a sight of God, in which last sense it is synonymous with sight of God, in which l His creatures. They prove also, God is continually present, supporting all things longs to him to show that there is no convexion between doctrines and duty, or that a man may do what the may be known, we should endeavor to know Him:

The that cometh unto God must be seen that he is.

How iv. 6. Matth. vii. 15. John viii. 31, 32—xvii. 17.

the that cometh, unto God must know that he is.

South this, it is not likely that any man will serve the interpretation of them who know Him, seek Him:

The interpretation of them who diligently seek him.

The interpretation of them who diligently seek him.

*Hos. iv. 6. Matth. vii. 15. John viii. 31, 32—xvii. 17.

Then iv. 6. Matth. vii. 15. John viii. 31, 32—xvii. 17.

Then iv. 6. Matth. vii. 15. John viii. 31, 32—xvii. 17.

Then iv. 6. Matth. vii. 15. John viii. 31, 32—xvii. 17.

Then iv. 6. Matth. vii. 15. John viii. 31, 32—xvii. 17.

Then iv. 6. Matth. vii. 15. John viii. 31, 32—xvii. 17.

Then iv. 6. Matth. vii. 15. John viii. 31, 32—xvii. 17.

Then iv. 6. Matth. vii. 15. John viii. 31, 32—xvii. 17.

Then iv. 6. Matth. vii. 15. John viii. 31, 32—xvii. 17.

Then iv. 6. Matth. vii. 15. John viii. 31, 32—xvii. 17.

Then iv. 6. Matth. vii. 15. John viii. 31, 32—xvii. 17.

Then iv. 6. Matth. vii. 15. John viii. 31, 32—xvii. 17.

Then iv. 6. Matth. vii. 15. John viii. 31, 32—xvii. 17.

Then iv. 6. Matth. vii. 15. John viii. 31, 32—xvii. 17.

Then iv. 6. Matth. vii. 15. John viii. 31, 32—xvii. 17.

Then iv. 6. Matth. vii. 15. John viii. 31, 32—xvii. 17.

Then iv. 6. Matth. vii. 15. John viii. 31, 32—xvii. 17.

Then iv. 6. Matth. vii. 15. John viii. 31, 32—xviii. 17.

Then iv. 6. Matth. vii. 16. 2 Fet. ii. 1, 2 Eph. iv. 14.

Then iv. 6. Matth. vii. 15. John viii. 31, 32—xviii. 17.

Then iv. 6. Matth. vii. 16. 2 Fet. ii. 1, 2 Eph. iv. 14.

Then iv. 6. Matth. vii. 16. 2 Fet. ii. 1, 2 Eph. iv. 14.

Then iv. 6. Matth. vii. 16. 2 Fet. ii. 1, 2 Eph. iv. 14.

Then iv. 6. Matth. vii. 16. 2 Fet. ii. 1, 2 Eph. iv. 14.

Then iv. 6. Matth. vii. 16. 2 Fet. ii. 1, 2 Eph. iv. 14.

Then iv. 6. Matth. vii. 16. 2 Fet. ii. 1, 2 Eph. iv. 14.

Then iv. 6. Matth. vii. 16. 2 Fet. ii. 1, 2 Eph. iv. 14.

Then iv. 6. Matth. vii. 15. John viii. 31, 31, 32—xviii. 17.

Then iv. 6. Matth. vii. 16. 2 Fet. ii. 1, 2 Eph. iv. 14.

Then iv. 6. Matth. vii. 16. 2 Fet. ii. 1, 2 Eph. iv. 14.

Then iv. 6. Matth. vii. 16. 2 Fet. ii. 1, 2 Eph. iv. 14.

without understanding and believing what he requires. Does he speak of the second use of the word? We ask if he ever heard of any among those to whom he refers, who inculcated the necessity of men's being immoral? One other signification is left, does he refer to this? Here, as we have said, the word moral has simply the force of legal. Those who use it, mean by it that preaching which places a sinner's dependence on works of law, and not on grace. Believing on this subject as Se Paul did, "that a man is justified by faith without the deeds of the law," those who object to such preaching conclude with him, that "if it is by grace, then it is no more of works: otherwise grace is no more grace." The preacher, therefore, to have reasoned to the purpose, should have used the word legal where he has used moral, and his syllogism would stand thus-" we may be told that this is legal preaching," (i. e. preaching which places a sinner's justification on the ground of law, and not on the ground of grace)—" and we reply, that as far as it is legal, it is evangelical, and no farther. If it is reproached as legal preaching, we ask only what it should be? It must be either legal, or illegal, or neither. Ittegal we know you would not have it, and if it is neither legal nor illegal what is the use of it?" Therefore, to carry out the conclusion—If a man preaches at all, he must preach that a sinner is justified by law and not by grace. A syllogism, which, however creditable it may be to the author's ingenuity, is no very forcible

exhibition of his powers of reasoning.

Another question raised in this connexion is whether there is merit in good works; and the answer is, er a man who defrauds his country to pay what he edged that these are the means by which it exerts its owes be a just man, and it were answered, that there most constant and powerful influence. Is it so unlike can be no justice without paying what we owe: or all other causes, that it produces its end, without the whether the good works of a criminal justly condemnmeans necessary to its accomplishment? or, does the ed to die, do not render him a neritorious member of ing "in particular," on this point, being sometimes of both would be just about as much to the point, as if a tailor were asked whether a cost does not consist in detain the reader any longer upon it, but subjoin a few out of very many passages of Scripture, which will assist him in making up his own opinion. "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee that thou shalt be no priest to me—Beware of false as its name imports, is, that it is founded more in sound prophets—Then said Jesus to the Jews that believed than in seuse. Had Mr. C. first told his hearers what on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the it is used by those whom he is sposing, the evasion truth shall make you free.—Sanctify them, through thy which is now so artfully conceased would have been obvious to the meanest capacity: since the only ques tion in that case at issue between him and them would have been, whether the obedience of a sinner is perfect? In other words, whether he who does a part of his duty, does all?

But it is not merely upon the weakness of Mr. Colman's argument that we would remark, and these are ot the only examples which might be brought from the Sermon to show how inconclusively be reasonsbut where is the fairness of arguing upon premises which have no foundation in fact, and then charging the sleight of men, and cunning craftiness, whereby they lie in wait to deceive—If there come any unto the absurdation which grow out of them upon those who never maintained them? Yet this has the author who never maintained them? of the Sermon under compileration done again and again. He even exhibits these phantoms of his own imagination to others, who, he is aware, will be likely to take all their information on the subject from him. as an honest and candid statement of the opinions of those whom he is opposing. Innuendo and misrepre-sentation may serve to wound and irritate the feelings, out employed as they are in the following passage, it is impossible that they should carry the least convic-tion to the understanding.

"The virtues which we recommend, may, by a perversion of the language of the Scriptures, be called the filiny rags of righteousness;" yes, and the more you have of them the better; for these tatters upon which some Christians, who are really as good as they profess themselves vile, attempt to throw so much discredit, and who nevertheless, are careful to be thickly clad with them under their robes of orthodoxy, will be found among the brightest pieces in the celestial carnests of the among the brightest pieces in the celestial garments of the

saints." p. 12. been explained. It consists simply and only in holding them to be insufficient as a ground of justification. and constitute them a community by themselves.

Why else are believers in Christ designated throughout positical motion of the Georgium Sidus, for ample, is only about five times slower than that of "called," "chosen," and even commanded in the is imperfect. The fauth in Christ, however, by which is imperfect. The faith in Christ, however, by which they are justified, is a "faith which worketh by love," -"purifying the heart,"-and is "full of good fruits." It is a faith which St. James tells us must be productive of good works, or it is not the faith which fies. 1 Is there then no difference between holding good works to be insufficient as a ground of pardor and eternal life, and as the necessary, essential and certain fruits of that faith which procures these blessings? At least was not Mr. C. perfectly aware, that those whom he holds up to ridicule, believe that there is such a difference, and was he not bound to represent them as making it? But this he has not de The serious and impartial reader on reviewing the passage in this light will find it difficult to cherish any feelings but those of regret, that the preacher should have made such a subject, on such an occasion, the theme of his sarcasm, when it could be done only at the expense of justice. But ridicule is not argument; sons continue to express themselves in the language tified, in his sight,"-that "Christ is the end of the law for righteousness to every one that believeth." Still will they claim the liberty of saying, "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regenera-tion and renewing of the Holy Ghost "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God. Not of works, lest any-man should boast." If any-one demand, "where Lord, not unto us—but unto thy name give glo-"Unto Him that loved us, and washed us in his own blood; and hath made us kings and priests unto God and his father—to Him be glory and dominion, for ever and ever." [TO BE CONTINUED.]

* The passage of Scripture in Isniah lxiv. 6, which the au-The passage of Scripture in Isniah Ixiv. 6, which the author here represents as being perverted, is as follows; "But we are all as an unclean thing, and all our righteousness are as, filthy rags; and we all do fade as a leaf; and our injunities like the wind, have taken us away." As the perversion, however, is not pointed out, those who are in the habit of using it as a strong expression for an imperfect righteousness, will probably think, as they have done, that the prophet intended to show the Jews, that their righteousness would no more compare with what it ought to be, than a tattered worn out garment would, with a new and splendid robe.

4 Sal x 6. Acts xx 9. James ii. 30—iii. 17.

+ Gal. v. 6. Acts xv. 9. James ii. 20 -iii. 17. 1 Rom. iii. 20-v. 4. Tit. iii. 5. Sph. ii. 8. Rom. iii. 27. Pa. cxv. 1. Rev. 1. 5, 6.

MONITOR .- No. 5. OF RENOUNCING THE WORLD.

"Love not the world, neither the things that are in the world." I John ii. 15. How comprehensive are these words! The world is that blind and depraved multitude which Jesus Christ condemns in his gospel, and for which he refused to pray at his death. The world, in one word, is all the who love themselves, or the creatures, without regard to God. We are then that world ourselves, as long as we so love ourselves and other than the contractions of the creatures. selves, and seek that in the creatures which can be found only in God. Happy that apostle, to whom the world was crucified, and he crucified to the the world

world." Gal. vi. 4. What a happiness is it to be convinced, he contemptible the world is! He that parts with the orld for God, parts but with a trifle; and they are lamentably weak, who think they have done some great matter in forsaking it. Every Christian has al-ready renounced it in his baptism; those who live in the strictest retirement, only keep to that engagement with more precaution ven, is to fly the storm. with more precaution than others. To seek the ha FENELON.

VALUE OF THE BIBLE.

What an invaluable treasure is the sacred volume and how loudly are we called as individuals to a frequent and studious perusal of it. If God has revealed in that volume all those truths, which it is necessary we should know, and feel, and love and obey, in order to our attainment of eternal life, how guilty is the ingratitude with which many receive this peculiar token of divine benignity—the presumptuous indifference, with which they cast away the inestimable price thus put into their hands to get wisdom! How many are there, who either neglect their Bibles altogether, or but occasionally, and carelessly turn over the sacred pages, to gratify an idle curiosity-or to pacify society, and the answer should be, that no member of society can be meritorious without good works—and both would be just about as much to the point, as if a the contents of a book, compared with which, all the productions of human learning and ingenuity are "less than nothing and vanity!"—A book which unfolds the scenes of all futurity—proposes terms of re-conciliation between man and his Maker; and directs every honest inquirer in the safe and sure path to glory, honor, and immortality. Here are precepts of infallible correctness and of universal application. -Here is intelligence not only from distant isles and continents, but from distant worlds; most interesting in its nature and most unquestionable in its authority Here are discoveries, which no geographical research es, or astronomical observations have ever equalled. Here is biographic portraiture, of which alone the subject is faultless, the resemblance complete, and the hues unfading.-Here is history, which carries us beyond the first period of measured duration; records not only events, but their causes, not only ac tions, but their motives; and makes us acquainted. not only with facts but with their most important relations, and their endless results.—Here is poetry—in all its beauty, sublimity and pathos—unindebted to the pigments of a sportive fancy—the tumult of unhallowed passion or the shadowy forms of a superstiious mythology.- Yet this book lies unopened, while the trifling neste of the day, or the still lighter fictions of romance, are eagerly sought and diligently circulated, perused and reperused! Surely the indignation of the Most High may well be aroused, when he sees such trifles preferred before him-when he hears his rational and immortal creatures so distinctly saying to him by their conduct. " Depart from us! we desire knowledge of thy ways."-Rev. Daniel Huntington's Sermon.

ORIGINAL COMMUNICATIONS.

FOR ZION'S HERALO. INGENUOUSNESS.

No trait of character is more levely, none proffering more acceptable invitations of confidence and friendship, than ingenuousness. It always manifests its own The sort of "discredit," which orthodox believers real nature, without dissemblance, without awakening in Christianity throw upon good works, has already fear or suspicion. In all the artless simplicity of truth, in all the fran objects of affection and interest. It is as unlike that your worldly concerns and engagements, your world-dark duplicity, often seen, which, though varying its ly friends and acquaintance hinder you in your beavform and appearance to allure and deceive, is still always forbidding and suspected, as light is unlike things of the world." "Lay not up treasures upon darkness, or truth falsehood. Every thing in the forconfidence of its alliances are never weakened, nor the fervor of its friendship ever cooled. A light is thrown around it, rendering visible its motives of action, its plans of conduct, and its opinions of men and things. But in the latter, there is nothing that can be loved, nothing that can awaken esteem or even excite sympathy. There is a mysterious something, which we either fear or shun or despise; a darkness through which we cannot penetrate, and, in the obscurity of which we dare not leave any thing which is our own. We stand at a distance, and gaze as if on a phantom, full of uncertainty, painfully doubting whether to embrace it as friendly, or to avoid it as destructive, unand until something more convincing is exhibited, it must not be thought strange if the same orthodox persive object, and we seldom wish to take a second view. A person who has advanced but a short distance on of inspired prophets and apostles, and to allege, that, the journey of life, must have oftentimes noticed these "By the deeds of the law there shall no flesh be jus-tified, in his sight,"—that "Christ is the end of the law for rightcousness to every one that believeth." Still his veneration, and love, and pity; while for the other he felt either indifference or disgust. The former, indeed, may not be blameless and perfect; it may in many instances err, it may injure itself and its asso-ciates, and not unfrequently leave cause to mourn over its own folly, its exposure to deception and its

But through all this, its native lustre shines forth. pasting then?" They will promptly answer—"It too mild and too charming not to procure the warmest too did not be readiest pardon for adoration for its beauties, and the readiest pardon for the particle of the readiest pardon for the readiest pardon for the readiest pardon for the particle of the readiest pardon for the particle of t is excluded. By what law? Of works? nay, but by the law of faith." And should they be so happy as to be received at last into the abodes of the blest, the on-kind of enchantment around the society in which he had the society in which he will be something and his convergence. ly song which they dare to anticipate is, "Not unto us, O Lord, not unto us—but unto thy name give glospirit, and to all impart satisfaction and delight. His presence drives away distrust and suspicion and con-jecture, which destroy so many friendships and poison so many sources of happiness. He carries with him the very zest of the enjoyment of social intercourse; a boldness, a freedom, a carelessness and an unreserve which genuine friendship alone can justly appreciate but which do not exist in a suspecting and suspected world. Even in this state of insecurity, he is gene rally more free from attack than the distrustful and jealous. He holds up so boutiful a picture, that slander itself seldom attempts to throw upon it any defilement, and therefore remains in all its pristine loveliness and purity, a glowing monument of the skill of the artist; while many coarser paintings have been materially or wholly destroyed.

Surely philanthropy never never devised a scheme

more fraught with human happiness and more favora-ble to its extension than would be an universal exhi-bition of this sincerity and frankness of character; I mean, among those in the higher walks of life, who are ence seen and felt by all such, who could calculate the amount of happiness which would then be brought into the civilized world? Then active and sympathetic benevolence would not find so many objects to resist her progress, to occasion regret or in awaken sorrow. Then would be, in every enlightened society, if not

Then would be, in every enlightened society, if not the reality, at least the semblance, of that innocence and simplicity and consequent happiness, with which our first father's native seat was blest.

But, painful as it is, sad experience and daily observation force us to the conclusion, that this noble principle exists but with few, and has an influence lamentably too small. The opposite is an strong and prevalent, that our common associates are little more than strangers, and our obsidest friends are hardly known. There is, in almost every bosom, a coldness of feeling, an obscurity of associates which are as fattal known. There is, in almost every bosom, a coldness of feeling, an obscurity of suspicion, which are as fatal to the enjoyment of life, as the Simoom of the desert to life itself. Each person seems to be insolated from his fellows, alone in his interests and pursuits, fortified in his own self-shuess, not earing har faciling for those around him, provided he can be safe and prospersons. No wonder then, amid such a destitution of sympathy and honovalence and fellow interest, that there exist and benevolence and fellow interest, that there exist no richer enjoyments nor purer friendships : for there is no soil to give them nourishment, no genial influence to bring them to maturity. As long as men re-main in this darkness of character, as long as from deception or fear, or suspicion they conceal their hearts, so long will society be destitute of interest and obligation and enjoyment. But when they cease to dissemble, when they throw aside their dark surrises and forbidding doubts, and show that noble frankness of character, and indifference and fearlessness of suspicion, a purity of motive that desires not conceat-ment, and a plain exhibition of the real objects of their business and pursuit; then social intercourse will possess numerous and irresistible charms, which prevent the snarling of cynics, the censures of the recluse, and the occasional disgust of all. Then indced it would be blissful to live. A. G. R.

FOR ZION'S HERALD.

THE CHRISTIAN SOLDIER: "War a good warfare." -- Fight the good fight of faith." Whilst the Christian world regards with horror the ractice of the heathen, in reference to the shocking customs of infanticide and self-immolation, and holy ngels in heaven look down with eyes of pie, on earth's little field, where kings run mad, and death, grim death, hangs up the quiver nature gave him, as low of execution, and sending forth imperial butchers, bids them slay their silly sheep, and toss him twice ten thousand at a meal," I hope the gentle reader will excuse me if I endeavor to enlist the truly valiant of the present day in a service, which, if well performed, shall be attended with immortal honors, and n which every noble power of the soul may be called forth into action, and every native and acquired excellence displayed to advantage. My object in this little essay is to describe the cortain souther, and the spiritual warfage. "For the weapons of our warfare are not carnal," neither do we war after the flesh, " for we wrestle not with flesh and blood, but against principalities, and powers, against the rulers of the darkness of this world, and against spiritual

wickedness in high places." 1. The true Christian soldier does not wait for imressment,-but like the ancient Grecians, Komans, &c., considers it an honor to be enrolled amongst those who voluntarily engage to oppose the common foe. The enemies of God are the enemies of man .-It is a disparagement to the dignity of a free, intelligent being, to be "sold under sin," and a slave to the Prince of darkness. Come then, my fellow mortal, renounce your allegiance to your adversary the devil. for "the wages of sin is death," and enlist under the banner of Prince Emmanuel, whose "service is perfect freedom," and whose reward is everlasting life.

2. It is the soldier's business to please him that hath him to be a soldier. H it makes known its purposes, its sentiments, and its not himself with the affairs of this life." Let not then enly vocation. "Love not the world, neither the mer recommends itself to esteem and trust, honest in its pretensions, clear in its promises, and well known from thy of me." If your relatives and neighbors will not its true indications of candor and sincerity; so that the engage in the same blessed cause, leave them behind, "come out from among them and be separate."

3. A soldier's life is attended with many privations and inconveniences. Hence is is said, "Thou therefore endure hardness as a good soldier of Jesus Christ." "If any man will come after me, let him deny himself, and take up his cross and follow me." Let not this however discourage you; for while the men of this world often suffer the loss of all things in order to obtain a corruptible crown, you shall, if faithful unto death, have one "that fadeth not away." Needless self-indulgence will effectually destroy the spirit of a soldier. Revellings and banquetings quench the glorious fires of heroism; whilst hardship, grief and loss will make you "bold to take up, firm to sustain the consecrated cross." Be determined on victory at any

4. But the young and inexperienced are often ignorant of Satan's devices, it is therefore necessary that they should learn the discipline. "Learn of me," says your Generalissimo. "It is good for a man that he should bear the yoke of Christ in his youth." Learn, fellow-soldier, to imitate them who through faith and patience inherit the promises. Cultivate the true pirit of a soldier, fighting for liberty and life. Choose the best models, and set them constantly before you; brightest examples and copy after them. Study the heavenly tactics of those ancient worthies, who "waxed valiant in the fight, out of weakness were made strong, and turned to flight the armies of the aliens." "Obey them that have the rule over you," receive the word at their mouth, follow their faith, and be led on to victory.

faith, and be led on to victory.

5. Remember to put on the Christian soldier's uniform. "Be clothed with humility," and "put on zeal as a cloak. "O Zion put on thy beautiful garment." as a cloak. "O zion put on thy beathin garment."

"Behold I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment."

"Blessed is he that watcheth and keepeth his garments." The ornament of a meek and quiet spirit, is perfectly consistent with godly zeal and Christian courage; but pride and arrogance of spirit is utterly courage; but price and arrogance of spirit is utterly at variance with that cool intrepidity and magnani-mous bravery which distinguishes the persevering combatant, the victorious champion. "If any man have not the spirit of Christ he is none of his."

6, And now, my fellow soldier, I beg leave to take you from the wardrobe to the armory, where, if you please, you shall be furnished with invincible arms. such as are "mighty through God to the pulling down of strong-holds." "Put on the whole armor of God."

as described by that eminent champion in the ranks of Emmanuel, St. Paul, in his Epistle to the Ephericans. With the shield of faith you will be able to quench all the fiery darts of the wicked one, and with the sword of the spirit you will be able to cut your way

It is a two edg'd blade. Of heavenly temper, keen, And double are the wounds it makes Where'er it goes between:

"Tis death to sin, 'tis life To all that mourn their sin; It kindlest and it conquers strife, Makes war and peace within

With armor like this you will gain the victory, subdue your enemies, and conquer all. Nay, you will be more than a conqueror, through him that hath lov-ed you and given himself for you.

7. The warfare in which you are now engaged admits of no substitution. It is not in spiritual as in carnal things; in the spiritual warfare we can neither nal things; in the spiritual warrare we can better sell our commission nor fight by proxy. If we would wear the crown of life ourselves, for ourselves we must "fight the good fight." The example of good Nehemiah is worthy of our emulation—that zealous patriot, when advised to secure himself in the temple, said, "Should such a man as I flee, and who is there that, being as I am, would go into the temple to save his life? I will not go in." So also is the example of St. Paul. When the prophet Agabus had fore-told that the Jews would bind the apostle, his friends entreated him not to go up to Jerusalem; but he, reentreated him not to go up to Jerusalem; but he, regardless of his own personal safety, answered them thus:—"What mean ye, to weep and to break mine heart? for I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jerusalem for the name of the This is the true spirit of a genuine Christian

8. The war of the Christian is a war of extermina tion. The Amalekites must be atterly destroyed. The Canaanites must be entirely cut off, and rooted out. All sin, whether in the heart, or in the world, must be opposed. There must be no compromise. Sie or the sinner must be destroyed. Jesus will suffer no rival in the heart: therefore if thine eye or hand cause thee so offend, commence the war and stay not thy hand ustil every thing that is inimical to his government be cut off. Let the traitors be all brought forth and howed in pieces before the Lord. O for an entire descruction of the empire of darkness. If there be an Achan in the army, or an accursed thing in the camp, the Israelites must flee before their enemies,

they cannot prosper.

9. The heavenly warfare is difficult in its perform ance. This difficulty arises from the number, strength, subtilty, and unholy alliance of the confederate powers, all which are engaged to "fight against Jerusa-iem, and to hinder its prosperity." But be not dis-mayed, for he "who in the strength of Jesus trusts,

is more than conqueror."
10. It is lasting as life in its duration; and the reason so many come short of the prize, is, because they grow weary in well doing; they put up their sword, or yilely cast away their shield. Let us beware of fighting in the dark, lest we mistake our friends for enemies. Let us abide by the direction of our Captain, and take heed that we fight not one against The prize is before us-

> "Thrice blessed bliss inspiring hope, It lifts the fabring spirit up,
> It brings to life the dead.
> Our conflicts here will soon be past,
> And you and I ascend at last,
> Triumphant with our Head."

CALEB.

FOR ZION'S HERALD. MR. BADGER, Perhaps our brethren, on the sea-board, hearing as they frequently do, of our spiritual prosperity, on Vermont District, may wonder that we are no more ac-tive, in those extensive and truly evangelical chari-ties, which so interest our brethren, in other places. They may think, either the people or the preachers, or both, are very negligent. We certainly might do or both, are very negligent. We certainly might do more. Those, however, who know our circumstances, readily see that we labor under some difficulties, hich must necessarily embarrass and limit our, exertions. To say nothing of our distance from market, and the consequent scarcity of money, we have to plead, that our work is new, and generally our people are poor. Add to this, we are in most of our circuits and societies, destitute of chapels and parsonages, and our members and friends generally think, these ought to be attended to at home, before they can do much abread. In our District, we number 3522 members, and employ twenty-three or four travelling preachers, and yet we have not more than ten meeting-houses, that we can control, although we have the privilege, and the right even of occupying several others, a proportion of the time. We have also several others, in portion of the time. We have also several others, in cannot teach it. Then, pray be still, and use no other a state of forwardness, and will be finished perhaps weapon but the shield of faith. If your Vicar send the officer was the year happy and We had not, till this year, in all our circuits, but one decessit from your Lord, and go in parsonage, and that was encumbered with a debt.—

sus sent the devil to blow down Job's house, and slay

Two or three others, however, are now, either buildhis children, and plunder his cattle, he did not rail at I wo or three others, nowever, are now, either outled in the control of the presence of the purchased. But the building of chapels and parsonage houses, and the supporting of the preachers that labor among them, brings such a burden upon our friends, in general, as to prevent pounds by this disaster; he lost his all. Nothing was buttlet doing much, in any other way. Still they might do something; for the missionary cause—for Tract, Bible, Sabbath-school and other societies, if they were nothing more than retrench their superfluities, and use a little more economy in their time and expenses, might, every year, save a number of dellers and the end of Job? Twice as much as his beginning.—My advice then is this: Do not expect to leave La-kenheath, till you have actual magnitude. might, every year, save a number of dollars, which are now worse than thrown away, for the laudable and godlike charities of the day. If they would feel, as the writer of the following letter feels, and if they would do as she has done, and is still doing, they might mus. Jesus employs very strong hands sometimes essentially promote the best interests of immortal souls, to do his work, and to carry his message. Take head without any injury to themselves. I mentioned, in a of railing. Jude tells us, that Mishael durst not our doing something, for the Indian missions. And especially requested, that those who were in the habit of wearing gold and leavel in the habit. of wearing gold and jewels, in direct opposition to the word of God and the rules of our church, and greatly to the injury of their own souls, would rather dispos of them, and send the avails for the support of the Indian schools. The next day, the person alluded to, put a gold neck-lace into my hands, to be disposed of for the above purposes; and has paid two dollars a year besides, for the same object. In addition, she enclosed, a short time since, three dollars, in the following letter, which I wish you to publish, with the hope that others may be stirred up, to "go and do

"I think I can bless God, that you were directed by the Spirit of truth, when at _____, to speak of the cause of missions. Though I have suffered some reproach, by reason of giving a little to try to aid in this important and glorious work, yet I feel to praise the important and gidrious work, yet I feel to praise the Almighty, that I am counted worthy to suffer for Jesus and the gospel's size. Ever since I thought I experienced pardoning mercy, I have been led to part for the modern of the poor benighted heather; but more sepscially within two or the experienced pardoning werey. I have been led to part for the substance of the poor benighted heather; but more sepscially within two or the experienced pardoning werey of peace might spread in heathen nations news of peace might spread in heathen nations. I hope the word that was with 66d, and that degree of maturity which will place its advants on hear that their couls may live. But as it is written, "How shall they preach except they he sent?" O may the made they people who live in this free and enlightened land, have a heart that their couls may live. But as it is written, experienced with a security of the paragraged in report of the metal and temporal point of the poor heart that their couls may live. But as it is written, who we shall they preach except they be sent? O may the about size of the metal they which as a large of the country they have chosen for the field of a heart that their couls may live. But as it is written, experienced propole who live in this free and enlightened land, have a heart that their couls may live. But as it is written, and it is experted in the people who live in this free and enlightened land, have a heart that their couls may live. But as it is written, when we shall they are an elight that they it may not be the least time they will see greater things than those they now behold. Lord.

The Unrelease Sauges has smort when the modition of the

"When I realize the goodness of the Lord to me, in lengthening out my life, I feel greatly grieved to think how little good I do in the glorious cause of my Rehow little good I do in the glorious cause of my Rehow little good I do in the glorious cause of my Rehow little good I do in the glorious cause of my Rehow little was known of the real character and condemer. I most fervently pray, that this life which the Almighty has been pleased to grant me, might be entirely devoted to him. I know that this world is not entirely devoted to him. I know that this

"There sits my Saviour dressed in love; And there, my smiling God."

"And there, on the pleasant banks of life's fair river, I hope to meet the redeemed of the Lord. When I contemplate upon beholding the righteons shining forth as the sun, in the kingdom of their Father, I am ready to exclaim, with the poet,

"Are these the forms, that mouldered in the dust?
"Othe transcendent glory of the just!"

"But my inexperience bids me forbear writing any "P. S. I enclose in this letter, three dollars, for the

The latter part of this letter shows, that while

writer is endeavoring to help the cause of missions, with her substance, she is reaping bountifully of the fruits of the Spirit, in her own soul. And so would works, for this is profitable unto men," profitable to those who do, as well as to those who receive, such

Query. May we not jastly suppose, that our neg-lect in these charities is one cause why, in regard to their spiritual health, so many are to weak and sickly among us?

RELIGIOUS MISCELLANY.

SINGULAR LETTER.

MR. EDITOR,

The enclosed letter is an exact copy of an origina MS. which the kindness of a friend has permitted me to transcribe for your inspection. From internal and other evidence, there is sufficient reason to conclude that it is the composition of the late Rev. John Ber-ridge, formerly Vicar of Everton. It discovers, as you will perceive, the characteristic eccentricity of that pious and useful man; whose great natural humor betrayed him, perhaps, at times, into improper levity of style, especially when his wit was applied to the solemn and momentous subjects of religion. But, notwithstanding this objection, it contains, I think, some valuable advices and observations, which well deserve to be rescued from oblivion. If you are of the same opinion, it is at your service for the Methodist

Magazine.

It was written, I believe, to the Rev. William Lee. once a preacher in our connexion, but who afterwards accepted Episcopal orders, and obtained the curacy of Lakenheath; from which, it seems, he expecte shortly to be dismissed by the Vicar, to whom his evangelical sentiments and mode of preaching were unhap pily offensive. I am, dear sir, very respectfully,

London, May 4, 1804.

September 7, 1767. DEAR Str., "The Lord reigneth, let the earth rejoice." Your "The Lord reigneth, let the earth rejoice." Your Vicar cannot remove you, till his Maker and your Master say, "Depart bence in peace." All your times and ways are in his hands. If it is for his glory, and the welfare of his people, that you should stay where you are, no vicar nor Diocesan can remove you. But if he has other work and larger employment for you, he will call you away; and you must give up ishmael, as Abram did, for Israel's sake: and Ishmael, though given up by Abram, shall not be desert. mael, though given up by Abram, shall not be deserted by the Lord, "but become a nation," Gen. xxi.

13. I love the people much, and left my heart in Lakenheath Church and Chapel, (i. e. in the house and pantry.) when I brought my carcase away. If you can only be quiet, and daily commit yourself to the Lord, begging his direction and superintendence, all things will be ordered right and end well. But if you stir a finger in the matter, you will be sure to disturb the Loci's hand, and discompose your own soul. The Captain is now teaching his cornet Billy, how "to stand still and see the salvation of God." A Christian soldier must learn to halt as well as march. One is pounds by this disaster; he lost his all. Nothing wa self; much less ought we against any of his servants. Are you discharged, and know not whither to go? So was Abraham, "who went out, not knowing whither he went." So must all his children. Be not anxious; be not fretful: he a little child, and your Lord will lead you. "Acknowledge the Lord alone in all your ways, and he will direct your paths." What you seek after will blight and wither. Where the Lord leads you, he will follow you. This is strong meat, but very wholsesome. The Lord help you to digest it. I know not how to transport my bulky vessel to Lakenheath and back again in one week. As soon as the world beats a drum for arms, the Christian should fall upon his kness, and not on his foes. Give my kind love to his kness, and not on his foes. Give my kind love your little dame; and to all Christian frie lieve me to be your affectionate friend and servant,

MISSIONS. The effect which the various Christian missions e

Tracts.-The New York Observer says: "It i now less than twenty-six years since the Religiou Tract Society of London, made the first systematic ef Tract Society of London, made the first systematic effort to circulate tracts. But the success of that society has been glorious. It has published in all more than sixty millions of tracts. With an annual income of \$40,000, it has been circulating for several years five millions annually, and the last year it swelled its issues to ten millions; an amount, which, if the tracts average 12 duodecimo pages, will keep twenty printing presses in perpetual employ; being three times the number of presses now brought into service by the American Bible Society. We are assured, that the American Tract Society, at Boston, and the New York Religious Tract Society, now employ oue half as many printing presses as the American Bible Society."

CHRISTIAN LIBERALITY.

The Right Honorable Richard Viscount Power The Right Honorable Richard Viscount Powers-court, who lately died in England, left by his will one thousand pounds for his poor countrymen in Ireland, for the purpose of supporting missionaries to teach the glad tidings of salvation to this benighted people—one thousand pounds for the same purpose in India—one thousand pounds for the poor blacks in and arriving at the Island of Sierra Leone. He also directed his executors to spend in the service of his Lord and Master, and Redeemer, a sum of two thousand pounds Master, and Redeemer, a sum of two thousand pounds annually out of his estate, until his son Richard should attain the age of twenty-one years.

An anonymous benefaction of one thousand pot

An anonymous benefaction of one thousand pounds, was lately received by the Baptist Missionary Society of England, to be entered under the designation of an "Unprofitable Servant."

ENCOURAGEMENT FOR THE SABRATH SCHOOL

The school at Genera is now in an interesting state Some time since, two of the teachers became serious, and soon obtained hope of having passed from death unto life. These were followed by many others in the village, and the cry soon became general in the society, "What shall I do to be saved?" The meetings were crowded, and the work was deep and powerful.
We learnt that the revival still continues, and that
many are its hopeful subjects. The Presbyterian and
Methodist churches seem to share equally in the

blessing.

In Whitesborough, as is known to most of our readers, there has been forsome time, a revival of religion. ers, there has been forsome time, a revival of religion. The principal means of exciting it, are stated, by the Rev. Mr. Frost, to have been, the Bible classes and the Sunday school. Some of the children in the latter, we are informed, and several members of the former, have become the hopeful subjects of Divine grace.

The Presbyterian and Baptist societies are partakers of the discrete missionaries at Ceylon, we have the most gratifume accounts of the success of

have the most gratifying accounts of the success of the gospel in their schools. Mr. Winslow states, that the number at the different stations, who give evidence of a change of heart, is about eighty, and most of these

At a late meeting of the London Sunday School Union, the Rev. Philip Falle, who had established several Sunday schools in France, stated as an evidence of their benefit, "that the children belonging to them, were found in the different fields, in groups of six or twelve, on parts of the Sabbath, for many hours, while one in the middle read the Bible, and the others enone in the middle read the Bible, and the others en-deavored to explain it. He thought one of the first ways of reviving the churches in France, and on the continent, was by means of Sunday schools. In one of his schools, at a small village, there were about for-ty children, and in another, at a larger place, 160; in both of which there were a great number, who could not read at all; yet many of them knew the whole gospel of Matthew. There were many who had learnt the whole Sermon on the Mount, in three months, though they could not read; for they went about the village, and offered any thing they happened to have, in order to get the verses repeated, that they might be enabled to commit them to memory."

enabled to commit them to memory."

At a late general meeting of a Sunday School Unio in England, two things were particularly noticed in the report: One was, "that a general 'spirit of grace Godh manals in their hebelf, two of whom received striking reaction, which, in some cases, has been pro-duced on the minds of the parents by the advantages their children derive from Sabbath School instruction. Of the latter circumstance, the following fact is pleasing instance. "This lad," says a superintendent pleasing instance. "This lad," says a superintendent I have observed for his attention to his teacher an "I have observed for an attention to his teacher and general steadiness of behavior at school. One Sabath, after he had repeated his lesson to me, I askedhim if he thought he had received any benefit from attending the school? He hastated some time, and then answered with a pleasing modesty, 'if I have not, sir, one of my relatives has, for since I have belonged to the Sunday School, I have got tickets enough to buy a Testament, and I took it home and taught my mother her letters, and now she can read any chapter in the Bible, and has ever since attended the chapel."

"ON EARTH PEACE-BOOD WILL TOWARDS MEN." HERALD.

WEDNESDAY, MARCH 30, 1825.

AMERICAN TRACT SOCIETY.

In our last we had space merely to notice the recen public meeting in New York, for the purpose of unittution. We cannot let the subject pass, without expressing our gratitude, that the friends of Tracts in with so much ardor and seal, as is exhibited in the report of their proceedings-nor without expressing a wish that our New England brethren may be found,

unite to render it the most favorable? We repeat an undoubted but perhaps common remark, when we say, oncentrated action is powerful action. The same owers, when applied by a united effort, will produce results impossible to their divided and partial exercise. It is plain that a common object should unite commo feelings and interest-and we hazard nothing in saying that throughout our whole community, we want nothing but concert, the concert of different religious nations, to perform achievements astonishin to ourselves, dismaying to the adversaries of truth and virtue, and most encouraging to every benevo lent effort on the surface of the globe.

We look upon the institution now established in New York as second only to the "American Bible Society." And we believe, if there can be found a single object, that should unite all our voices, join all our ands, all our affections, it is the object of promoting peace on earth and good will to man," through the edium of Bibles and Tracts. . That by these cheap, simple publications, we should resist the advance of misery; should carry the light of instruction into the inions of ignorance; and the balm of joy to the out of auguist, addresses to the understanding an arrument which cannot be encountered. And in consideration of the whole subject, we cannot refrain from expressing a hope, a belief, that New Englanders will forget the loss of the few for the good of the many; and that the friends of Christianity generally will join heart and hand in this great, this benevolent enterprise. In this way, whatever may be the proportion between the labor and result, one thing is certain; we shall satisfy our convictions of duty, we shall minister to the wants of many around us, and urge forward a system of happpiness, which will go on with augment-

The last New York Observer informs us, that a neeting of delegates from the principal Tract Societies in the United States, is to be convened in that city on the Tuesday next preceding the second Thursday in May, for the purpose of examining the Constitution which has been adopted, proposing any amendments which may be thought expedient, and giving a shape to the whole plan of the Society's operations.

The same paper further states, that although con siderable additions have been made to the subscriptions the last week, still some thousands of dollars remain yet to be obtained, before the sum of \$20,000 is filled up.

REVIVALS.

Extract of a letter to the Editor, dated Schagticoke

for some time contemplated sending you an account of the several revivals which have taken place on this (Pittstown) circuit, the year past; but understand that brother Green, one of the travelling preachers, will make a statement for publication in the Herald, previous to his leaving the circuit. In my letter to you in December I mentioned some fapleasure of stating that my anticipations were well rounded. There has been a gracious outpouring of South Spirit have a still be extensive. The brethren on this circuit are God's Spirit here, which continues with unabated power. Since I wrote you, there have been as many as eighteen or twenty conversions, within my knowledge; and on the 13th, at a prayer-meeting, nine persons came forward, desiring the prayers of God's people in their behalf—two of whom received that the prospects are good, especially in the church; many are convigued of the importance of being said. prayer. One circumstance in this revival I would from all sin. mention as worthy of notice: A family, consisting of five persons, four of whom have come to years of discretion, have all, with one consent, (except the for it; and now and then, a since rooms home to the same of the same youngest,) begun earnestly to inquire, "What shall God. One new class has recently been formed in the we do to be saved?" and three of them have already believed on the Lord Jesus, and received the remission of their sins. The young converts manifest the most substantial evidence of their piety; and the members of the society are almost universally 'alive to God.' Twelve have joined society since the last Quarterly meeting in this place. May the good Lord continue to prosper his Zion, until all people shall become experimentally acquainted with his power and his love. Yours in Christian fellowship, S. P. H."

REVIVAL IN STANSTEAD, LOWER CANADA. TO THE EDITOR OF ZION'S HERALD.

A few days since I had the privilege of attending a Quarterly meeting in Stanstead, Lower Canada. And so special awakening, but many of those that believe learn that a cloud, big with mercy, hung over the place, from which copious allowers had already descended upon the negative and already descended upon the negative a scended upon the people; and there was still the sound ing the Tract Society in this vicinity, with the New of abundance of rain. The Lord began his work York Tract Society, and establishing a National Insti- there about ten months ago; since which time, as many as one hundred have professed to find an interest in the pardoning mercy of Jesus Christ. Many New York have come forward to the good work, of the first characters in the place are subjects of this work of grace. The revival still continues. Many are now seeking the Lord, and the brethren there are mostly persuaded that "the end is not yet," but that

were privileged with such a ministry. Unhappy in-deed will be the circumstance that would lead to a divison of these kindred spirits. May the time son may these spiritual revivals increase and multiply until all the languages of the earth shall speak the language of redeeming love.

Lyndon, Vt. March 22, 1825.

REVIVAL IN LEWIS COUNTY, Va. REVIVAL IN LEWIS COUNTY, Va.

At French Creek settlement, Lewis county, Va. in the congregation of the Rev. As Brooks, who is now on a visit to New England, a powerful revival has commenced since he left Virginia. In his shence, the Rev. Aretas Loomis, who is settled at Huttenville in the county of Randolph, has visited the congregation in labors of love. A few Sabbaths since he there administered the Lord's supper, and received thirty in the communion table, as fruits of the late revival. He spent about a week among the people, who are principally from New England, attended several meeting, had large and solemn congregations, and the spirit of the Lord appeared evidently among them.

Extract of a letter to the Editor, dated Moore
County, N. C. March 7, 1825.

"The Lord in his unbounded goodness has blessed the feeble exertions made for the salvation of many of our neighbors. About 50 have been added to sur little band in a few months, and we trust others arem the way, the revival has embraced all classes, of office. the way, the revival has canoraccu an classe, of officent ages. Many young people have come into the fold, and I saw on one day four old persons baptisel, who were all between 70 and 85 years of 38, they were at the same time accompanied by the youh as middle aged. O my brother, my heart melts at he recollection of those refreshing scenes, and I here may may pen, to drop a tear of gratitude, and adopt this guage of David, 'Many, O Lord my God, as an wonderful works.' n—Christian Secretary.

BOSTON DISTRICT.

Duxbury, Mass. March 19, 1885.

ed vigor, long after our names are forgotten in the earth, and our bones have mingled with the clods of the state of things in general, relative to the property of Zion—I hand you this communication, which the valley. through the medium of the Herald, informati

We have experienced a gradual increase of the work of God, the last three months, in most place at the District. We have also had some special right. dons of mercy in places where our preaches are not before proclaimed a risen Saviour. This place [burbury] continues to share in the riches of Dimegrae. There have been about 20 added to the Switt mee There have been about 20 added to the South since the Camp-meeting last season, though thetha ken no powerful revival, but a constant progressed the work. In this vicinity, where brother Otheran has visited, the Lord is making bare his arm, particularly in Pembroke and Hanson. A class has been found there of about 20, and the work is increasing through ing day and night among the people. I made a viit to those places a short time since, where I spent a Sabof the people, and to witness what God has done, and

Sandwich circuit is highly favored of the Lord.—
This circuit, for a long time, had been remarkably low; but a few weeks since, a most powerful work commenced, under the labors of brother Maffit, which has extended in all directions, among all class of people. From the best calculation I could make, about 80 had found the Lord when I was there, and many more were deeply awakened—and not fir from
40 had joined Society. Brother Mustitt's health was
good, and he was much in the spirit of the work.

long suffered for the want of convenient place in the public worship of God. They now begin to awake and have built a small but convenient place for the

You have published a favorable account of the work

wouth part of the town.

Wellfleet circuit is all in a flame. Our late quatterly meeting was one of the best ever held on the circuit among helicory.

Though there has been w circult, among believers. Though there has been in extensive work out of the church—yet in it, it has een great.

I was prevented from visiting Provincetows, in consequence of sickness in my family. But I lear hat
the Lord is dealing in mercy, in the midst of judgees,
and many are truly alive to God. They have ind a
number converted, as you have already published, and
the prospects are still favorable.

Falmouth circuit appears to be on the rise. the have been converted, and others are serious and at-

You have published several accounts of the worken the Vineyard. They still enjoy refreshing seasons. There have been a few converted at Natucket the season past. At New-Bedford and Fairharen there is

With the state of the work in the vicinity of Boss you are doubtless acquainted. Though no extens revivals are witnessed; yet now and then a single converted to God. You have recently published account of the work on Marblehead circuit. It is progressing. At Newburyport many have turned by the Lord. I am informed about 100 have become subjects of the work there. The work in Lynn, particularly at the Common, has not yet abated; but is we hope, on the increase. Saugus has also received some tokens of mercy, and a few have found the Lord.

APPOINTMENTS

nessee, South Carolina and Virginia Conference of the Methodist Episcopal Church. We have since ceived the list of appointments for the present year TENNESSEE CONFERENCE.

Aville District, LEWIS GARRETT, Sen. P. E. Vasheille station-Robert Paine. las, and Thomas L. Douglass, supernumerary. Young. Willie Blount Peck. Columbia — White Bother t Cen.

Dickson — John Mason, and Benjamin P. Seawell.

Rickland — German Baker, and Wm. B. Carpenter.

Bigby — W. Mullins, and J. Summous.

Docer — J. Browder, and J. Dye.

Forked Deer District, JOSHUA BUTCHER, P. E. Wayne—A. B. Rozzell, and A. Jones.
Volf—John Seay.
Vatchy—F. R. Jarrett, and T. P. Davidson Haichy—F. R. Jarrett, and T. P. Davidson. Beach—C. Harwell, and T. P. Davidson. Sandy—A. F. Drishell, and H. J. Brown. Forked Deer—T. Smith, and I. A. Trott. Cypress—Thomas Maddin, Shoul—J. Jackson, and J. B. Enochs.

Conny Fork District, James Guinn, P. E. th Fork—N. R. Jarrett, and W. Ledbetter, blanch—N. L. Norvell, and W. Johnson.

Baring River—W. W. Cooln, and B. F. Liddon countain Mission—Jesse F. Bunker.

Bay Fork—B. S. Clardy, and R. H. Hutson.

Md Spring—G. W. D. Harris, and M. Reny. Canny Fork—D.

Pond Spring—G. W. D. Harris, and M. Reny.

Pond Spring—G. W. D. Harris, and M. Reny.

Bedford—John Brooks, and James W. Allen.

Slones River—B. F. Scrugge, and L. D. Overall

M. M. Andre, P.

Hantsville District, WILLIAM M'MAHON, P. E. Amisville John M. Holland.
Madison—E. Taylor, and B. Brown.
Limestone—G. D. Taylor, and A. M. Clure. on—James M'Farrin, and A. M'Clure.
Rock—T. M. King, and S. R. Davidson. ranklin-Rufus Ledbetter.

ranklin-Rufus Ledbetter.

ranklin-Rufus Ledbetter.

Re Upper Cherokee Mission—N. D. Scales.

Re Middle Mission—W. S. Sullivan.

Re Lower Mission—Richard Neeley. These Missionary stations are all under These Missionary stations are all under the superieding care of William McMahon.

Rev. Alexander Sale was transferred from the Missippi, to the Tennessee Conference, and was stroned by the P. E. of Huntsville district, in Turnessee Conference.

SOUTH CAROLINA CONFERENCE. Athens District, WILLIAM ARNOLD, P. E. palachee circuit-James Bellah, William Crool -William Parks, Isaac Boring. Grove—Benjamin Rhodes. Walton—Joel W. Townsend Twinnett-Wiley Warwick. Yellow river-Joshua N. Glenn Milledgeville district, SAMUEL K. HODGES, P. E. Milledgeville—Bond English.
Cedar creek—John J. Treggs, Jer. Norman, jun.
Sparta—Tillman Snead, James Tabor.
Alcore—Thomas Samford, Isaac Oslin. Ocmulgee—Green W. Huckabee.
Washington—Patrick N. Maddux.
Monroe—Alexander F. Edwards.

Savannah district, ROBERT FLOURNOY, P. E. Savanach—George Hill.

Emagham—Lewis Myers, supernumerary.

Waynesborough—Thomas Darley.

Liberty—Noah Laney.

Ohoopie—John H. Massey.

Little Occullace—John H. Robinson.

Appling—John Slade.

Sathilla and St. Mary's—Adam Wyrick.

St. Augustine—Daniel G. M'Daniel.

Augusta district-NICHOLAS TALLEY, P. E. Augusta—Samuel Dunwody.
Warren—James Dunwody, B. Gorden, supern.
Washington, Lexington, and Greensborough—Lexington, and Greensborough — August — Au

title river—Robert L. Edwards.

Vilkes—William Alexander.

Obeville—David Garrison, John C. Wright. Saluda—John B. Chappel.

Charleston district, Jas. O. AndRew, P. E. Charleston—W. Capers, Abner P. Manley, super aumerary, Benj. L. Hoskins, Stephen Olin. Orangeburg—John Mood, George Moore. Black swamp—Elisha Calloway.

Cypress—Robert Adams, Daniel F. Wade. ongaree—Isaac Seawell Black river—Asbury Morgan. Georgetown—Charles Hardy.

Columbia district, HENRY BASS, P. E. Columbia—James Norton.
Sandy river—Allen Turner.
Newberry—Joseph Holmes Newberry—Joseph Holmes. Camden—Malcom M'Pherson. Santee—John Taylor, James Stockdale. Encree—Nicholas Ware, N. P. Cook. Reedy river D. N. Burkhalter, Wm. W. King. -Thomas Mabry. Poysteville district, WM. M. KENNEDY, P. E. Fayetteville—James Donnelly.
Wilmington—Thomas L. Winn.
Blades—Nathaniel H. Rhodes. Brunnoick J. Boswell, Reuben Mano

district, DANIEL P. CHRISTENBURY, P. E. Cherare and Society Hill—Charles Betts.
Deep River—Ewell Petty. Montgomery—John W. Norton.
Rocky river—Z. Dowling, Philip Groover.
Sugar creek—Elisha Askew.
Lincoln—Josiah Freeman, Isaac Hartley.
Union—Mark Westmondard, John Wester.

Benjamin Gaines.

Sham—Elias Sinclair.

nion Mark Westmoreland, John Watts. Tallahassee district, Josian Evans, P. E. hassee Mission—Josiah Evans. y Mission—Morgan C. Turrentine. lahoochee—John L. Torry.

Admissions into the travelling connexion at the second of VIRGINIA CONFERENCE.

mer River district,

Amonid—Joseph Carson.

Allies aburg—John Kerr.

Anasse—Ethelbert Drake, W. A. Smith.

Lances—William Hubbard, Abner Perdue.

Cohneirs—G. W. S. Marper, J. Watson.

Calepper—James Dunalrey, W. I. Waller

Anasse—Moss Brock.

H. G. Leign, P. F.

APPOINTMENTS.

eyan Mission

of an excel-

aintance with

ole happy who

Unhappy in-

ould lead to a

the time soon

e labors have

, shall in every

tian love, and gospel. And and multiply,

hall speak the

J. F. A.

TX, Va. in county, Va. in who is now rful revival has ful revival has in his absence, the congregation of the revival. He are revival. He are revival meetings, and the spirit of nem.

dated Moore

less has blessed ation of many of sen added to sur ust others are on classes, of differe come into the persons baptized, pars of sge, they by the youth and heart meits at the s, and I here stop and adopt the land.

my God, are thy

farch 19, 1825.

e, once a quarter,

er with a summary

lative to the pro-

munication, which

al increase of the

, in most places on me special visita-preachers have not

This place (Dux-es of Divine grace.

the Society since

ugh there has been

t progression of the ther Otheman has

s arm, particularly increasing through ould, who is labor-

e. I made a visit there I spent a Sab-cerve the attention God has done, and

been remarkably been remarkably but powerful work forother Maffit, as, among all classes tion I could make,

I was there, and l—and not far from Maffitt's health was

revive; agood work

on this circuit have

nient places for the

ow begin to awake, nient place for the ch has already prov-

Chatham circuit is,

cially in the church; tance of being saved

account of the work

ed. Many are alive Others are seeking

ner comes home to

y been formed in the

one. Our late quar-at ever held on the gh there has been no ch—yet in it, it has

Provincetown, in con-

ily. But I learn that the midst of judgment, I. They have had a already published, and

be on the rise. Some

by refreshing seasons-orted at Nantucket the and Fairhaven there is

y of those that believe

at the prospect is still circuit. Scituate cir-Dorchester the season

the vicinity of Boston

Though no extensive and then a sinner is recently published an and circuit. It is still

nother is in con

TY, Va.

In our last, we noticed the annual meetings of the In our ready South Carolina and Virginia Conferences the Methodist Episcopal Church. We have since neceived the list of appointments for the present year, which follow:-

TENNESSEE CONFERENCE. Nushville District, LEWIS GARRETT, Sen. P. E. Subrille station—Robert Paine.
Subrille circuit—Elijah Kirkman, William B. Douglas, and Thomas L. Douglass, supernumerary.

Young. Willie Blount Peck. John Mason, and Benjamin P. Seawell. Bishand—German Baker, and Wm. B. Carpenter.
Bishy—W. Mullins, and J. Simmons. _J. Browder, and J. Dye.

Forked Deer District, JOSHUA BUTCHER, P. E. Func.—A. B. Rozzell, and A. Jones.
Folf.—John Seay.
Hachy.—F. R. Jarrett, and T. P. Davidson. Bach-C. Harwell, and T. P. Davidson. Sady—A. F. Driskell, and H. J. Brown. Symbol Deer—T. Smith, and I. A. Trott.

-Thomas Maddin. J. Jackson, and J. B. Enochs. Canny Fork District, JAMES GUINN, P. E. with Fork-N. R. Jarrett, and W. Ledbetter, Smin Fork—IV. R. Sarlett, and W. Johnson.
Libraring River—W. W. Cooin, and B. F. Liddon Mountain Mission—Jesse F. Bunker. Canny Fork—B. S. Clardy, and R. H. Hutson. nd Spring-G. W. D. Harris, and M. Reny.

Redford-John Brooks, and James W. Allen.

Sones River-B. F. Scruggs, and L. D. Overall. Huntsville District, WILLIAM M'MAHON, P. E. Juntsville-John M. Holland. Mudison-E. Taylor, and B. Brown. Limestone-G. D. Taylor, and A. M'Clure. Jackson-James M. Farrin, and A. L. P. Green. Point Rock -T. M. King, and S. R. Davidson.

Print ROW — I. M. A. M., and S. A. D. Paragonia.
Franklin-Rufus Ledbetter.
Lawrence—George W. Morris, and Thos. A. Straine.
The Upper Cherokee Mission—N. D. Scales.
The Middle Mission—W. S. Sullivan.
The Lower Mission—Richard Neeley. These Missionary stations are all under the super-gading care of William M. Mahon. Rev. Alexander Sale was transferred from the Missuppi, to the Tennessee Conference, and was sta-ined by the P. E. of Huntsville district, in Tus-

SOUTH CAROLINA CONFERENCE. Athens District, WILLIAM ARNOLD, P. E. Appalachee circuit-James Bellah, William Crook. road river-William Parks, Isaac Boring. Grove—Benjamin Rhodes.
Walton—Joel W. Townsend. Gwinnett-Wiley Warwick. Yellow river-Joshua N. Glenn. Fruette Mission-John Hunter.

Milledgeville district, SAMUEL K. HODGES, P. E. Milledgeville-Bond English. Cedar creek-John J. Treggs, Jer. Norman, jun. Sparta—Tillman Snead, James Tabor. Alcore—Thomas Samford, Isaac Oslin. Ocmulgee-Green W. Huckabee. Washington-Patrick N. Maddux. Monroe-Alexander F. Edwards. Houston Mission-M'Carroll Penrifov.

Savannah district, ROBERT FLOURNOY, P. E. Sammah—George Hill.
Effingham—Lewis Myers, supernumerary. ough-Thomas Darley. Liberty-Noah Laney. pie-John H. Massey. Little Ocmulgee-John H. Robinson. Appling—John Slade.
Sattilla and St. Mary's—Adam Wyrick.

St. Augustine-Daniel G. M'Daniel. Augusta district-NICHOLAS TALLEY, P. E. dsgusta—Samuel Dunwody.
Warren—James Dunwody, B. Gorden, supern.
Washington, Lexington, and Greensborough—Lovich Pierce.

Little river-Robert L. Edwards. Wilkes-William Alexander. Abbeville-David Garrison, John C. Wright. aluda-John B. Chappel. Toewee-John Bigby.

Charleston district, JAS. O. ANDREW, P. E. rleston-W. Capers, Abner P. numerary, Benj. L. Hoskins, Stephen Olin. John Mood, George Moore.

Coper river—James Hitchener.

Black swamp—Elisha Calloway.

Cypress—Robert Adams, Daniel F. Wade. garee—Isaac Seawell. w creek-John Reynolds.

Black river-Asbury Morgan. orgetown-Charles Hardy. Columbia district, HENRY BASS, P. E. olumbia-James Norton. andy river-Allen Turner. mberry—Joseph Holmes. Amden—Malcom M'Pherson.

tee-John Taylor, James Stockdale. Sacree-Nicholas Ware, N. P. Cook. Reedy river-D. N. Burkhalter, Wm. W. King. Voteree-Thomas Mabry. Payatteville district, WM. M. KENNEDY, P. E.

Fayetteville-James Donnelly. Wilmington—Thomas L. Winn. Bladen—Nathaniel H. Rhodes. Brunswick-J. Boswell, Reuben Mason. Pee Dee-Benjamin Gaines.
Rockinghum-Elias Sinclair. meh's creek-Samuel Seawell. Vaccamene—Archibald Peurifoy.

erm district, DANIEL P. CHRISTENBURY, P. E. heraw and Society Hill-Charles Betts. Dep River-Ewell Petty. Andgomery—John W. Norton.
Rocky river—Z. Dowling, Philip Groover. r creek-Elisha Askew. ton—Josiah Freeman, Isaac Hartley.

Mark Westmoreland, John Watts.

Mark Westmoreland, John Watts.

t many have turned to tout 100 have become the work in Lynn, par-not yet abated; but is, augus has also received a few have found the Tallahassee district, Josian Evans, P. E. lallahassee Mission—Josiah Evans. larly Mission—Morgan C. Turrentine. hattahoochee—John L. Torry. mprehensive view of the m what presents itself zion, we can but hope when we shall witness a rek of God, andiastead of all revival, we hope to see the control of the contr

missions into the travelling connexion at this erence, 9. Locations, (chiefly because of bodily sees or family concerns,) 12. Increase of mem-

VIRGINIA CONFERENCE. James River district, CALEB LEAGH, P. E. Associated and the state of the

Meherm district, H. G. Lings, P. E. chburg William Leigh.

Bedford-Wm. H. Star, Lewelling Jones. Buckingham—John Thompson.
Greenville—George M. Anderson.
Petersburg—George W. Charlton.
Mecklenburgh—James Smith, William Moss.
Brunswick—Russel B. Foster, P. Anderson. Amelia—Henry Ally, Samuel Tompkins. Chesterfield—John O. Ballew, D. Roberts.

Norfolk district, BENJAMIN DEVANY, P. E. Norfolk-Thomas Crowder. Portsmouth—Overton Bernard.
Princess Anne—F. A. Ward, T. W. Newman.
Sussex—Joakim Lane, William Holmes. Murfreesborough—Bennet T. Blake. Gates—Waddle Johnson. Suffolkland Surry-William Peoples.

Yadkin district, LEWIS SKIDMORE, P. E. Granville-William Compton, J. Panabaker. Franklin—Jesse Lee.
Yadkin—Christopher Thomas.
Iredell—James Reed. Salisbury—Robert Wilkerson.
Banister—G. Nolly.
Guilford—Rufus Willey. Caswell-Johnua Leigh.

Neuse district, THOMAS HOWARD, P. E. Hillsborough—Thomas Lemay.

Newbern—George A. Brin.

Raleigh City—William Hammett.

Raleigh Circuit—Thomas R. Brame. -Curris Hooks. Topsail Inlet-Brazil Floyd. Beaufort and Streights—Thompson Gerard. Black River—David O. Shattock. Tar River-Charles P. Witherspoon Haw River-Jacob Hill.

Roanoke district, HENRY HOLMES, P. E. Roanoke Circuit-Peter Daub, S. Day. Washington-Joseph Carl.
Swift Creek and Albemarle Sound Samuel Harrell. A. Harrell. Mattamuskeet and Banks and Islands-Benjamin Edge, J. Holstead. Camden—Benton Field. Edenton—William Morrison.

John Early, Conference Missionary. The following persons have located this year: John F. Andrew, Elijah Sparks, John Hales, T. Muire.

LITERARY.

ADDRESS

Of the Trustees of the MAINE WESLETAN SEMINARY to the members of the Methodist Episcopal Church, and to the public.

A school has recently been established at Readfield in the county of Kennebec, by the Trustees of the MAINE WESLEYAN SEMINARY; the primary object of which is, "To afford instruction generally in the principles of the Christian Religion, Literature, Agriculture, and the Mechanical Arts." For this purpose a charter of incorporation has been obtained, vesting the powers and privileges usually granted in such cas-

es, in a Board of twenty-five Trustees.

A liberal donation has been made by Mr. Luther Sampson of Readfield, who may be considered as the founder of the institution, consisting of a farm, on which the school is located, containing about one hundred and fifty acres of valuable land, with the buildings, stock, &c.; together with other property, real and personal, to an amount estimated at about tenthousand dollars; the principal of which is to be reserved as a perpetual fund, and the income alone to be served as a perpetual fund, and the income alone to be

served as a perpetual rund, and the income alone to be appropriated to the purposes of the institution.

An elegant brick building has been erected for the accommodation of the school, fifty feet long, and thirty-five feet wide, three stories high, containing a chapel, school rooms, sleeping rooms, a dining hall, and a cellar story for a cooking room.

Two classes of scholars are designed to be includating the general plan of the school.

ed in the general plan of the school.

1. Institution scholars, who are placed under the direction of the superintendent, and who are required to devote a part of their time to agriculture, or me-chanical labor. These board on the farm, and for this

class the institution is principally designed.

2. Tuition scholars, of both sexes, who are at liberty to devote themselves exclusively to scientific and classical studies, and who pay the price of tuition genclassical studies, and who pay the price of tuition gen-erally demanded at other academies. These may board on the farm or in the vicinity, according to circum-stances of convenience. The price of board in the neighborhood of the school is from one dollar to one dollar and a quarter per week.

Lads of ten years of age and upwards, are received as institution scholars. The price of board and tuition to the least profitable of these is estimated at present at one dollar per week. A deduction is made the scholar to perform manual labor; and some are received who pay no other compensation for their board and tuition than their services. The price may be varied hereafter, if the interest of the institution modation of the public shall require it. Workshops are to be erected for the various handi-

A competent instructer has been obtained, and the school is now in successful operation. The estab-lishment of a school for smaller children under the superintendence of an instructress has been contemplated. Should this measure be adopted, seasonable no-tice will be communicated to the public.

That the views of the Trustees may be more perfectly understood, the following is copied from the re-cord of their proceedings, May 11th, 1824. "Voted, that charity scholars shall be received in-

to the institution who shall receive their board and tuition gratis, whenever the fund will admit. And that whenever application shall be made for the benefits of the school, the children of the Methodist travel-

ing preachers shall have the preference."

"Voted, that the superintending committee shall investigate all cases of applications, and decide on the amount of charity which they shall receive, having respect to the ability of the parents, and the state of the funds of the institution." From this exhibition of the general plan of the in-

stitution it will be perceived that one of its principal objects is to serve as an asylum to the orphan children of the travelling preachers of the Methodist Episcopal Chursh, and to aid the children of the travelling

Church, and to aid the children of the travelling preachers generally in obtaining an education.

Having thus briefly exhibited the leading features of their plan, the Trustees feel the importance of making an appeal to the liberality of their brethren for that support and co-operation without which they must ultimately fail of success. It will be readily perceived, that notwithstanding the very liberal donation which has been made to them, the income arising from it will fall far short of the amount which is necessary to establish and put into complete operation the school which is here contemplated, with its various appendages. As the income arising from this donation can alone be appropriated, not more than six hundred dollars per annum can safely be calculated upon from this source; and as a part of the property is unproductive real estate, the amount may fall considerably short of that sum. The Trustees, however, confidently relying on the aid of their brethren, have pledged the faith of the institution in contracting a debt of about \$1500 for the erection of a school house. Five hundred dollars more will be necessary for its completion; and it is well known that an annual amount will be necessary to pay an instructer, and to defray the current expenses.

Under these circumstances and mith a deen sense of

the cordial support of their brethren, and the friends of literature. This support we cannot believe will be denied. Who is there, we ask, among our brethren, to whom a bountiful Providence has granted the means of doing good, who will on this occasion withhold his hand from bestrwing according to his ability? While our brethren of other denominations are making the most vigorous efforts to promote the cause of education and piety, we trust that the Methodists will not remain behind in so important a work.

It will readily be perceived how great will be the benefits resulting from an institution like this, to that important body of our society, the travelling preachers; and consequently through them to the connexion at large. Called by the mandate of his Master to leave all behind to publish salvation to his fellow men, the Methodist preacher must necessarily leave his children, the objects of his fondest affection and most anxious solicitude, without the guidance and control of a father, which is necessary to the formation of correct habits and virtuous principles. How often these rect habits and virtuous principles. How often these considerations have produced painful sensations in his mind, and caused delay and embarrassment in his ministerial labors, is known only to a preacher who is a busband and a father. He indeed well knows that they have prevented in a great measure his more ex-tensive asefulness to the church and to the world. tant for the church triumphant, to reflect that his or-phan children shall here find a home in the bosom of that church for which he has labored and spent his-

MOSES SPRINGER, Jr. President pro tem. JAMES WILLIAMS, Secretary, Readfield, March 22, 1825

N. B. The travelling preachers in the Maine Conference are severally authorized as agents to solicit

GENERAL INTELLIGENCE.

Naval Orders .- Commodore Rodgers has issued a general order for the prevention of *Duelling* almong the American officers of the Navy, by which practice the country has already been deprived of many brave men; and declares, that for a violation of this order, by any officer, he shall not fail to put the laws in force against him to their utmost extent.

Despotism in Cuba.—The governor of Cuba, in obedience to the orders of the king of Spain, has established a military commission in that island, "to hear and judge respecting the offences of all persons, who, either by arms, writings, publications, or any other means, shall declare themselves enemies to the legitimate rights of the throne, or partisans of the Constitution published in Cadiz in March, 1812, also of those who in public papers speak against the sovereignty of his majesty, or in favor of the abolished Constitution, or those who seduce or aid in seducing others to form any party, to promote tumults which affect the public tranquillity, of what nature or pretext soever they may be." This commission is said to be on the same plan with those recently established in Spain for the punishment of persons suspected of liberal principles. We may soon expect to hear, therefore, of arrests, imprisonments, and executions. Several Spaniards Despotism in Cuba .-- The governor of Cuba, in

Hayti....Mr. Dewey writes, that he was still convinced, after his arrival at Cape Haytien, that the promises of the government to the emigrants from this country are fulfilled in good faith; and that the reports which have come from the United States, of "harsh treatment, starvation, no work, no liberty to return," &c. were entirely unfounded. The reports have originated with those enigrants who do not recur. return," &c. were entirely unfounded. The reports have originated with those emigrants who do not want work to do; who remain in the town, and do not accept grants of land, and of course are not entitled to supplies; or who have sold their provisions for ardent spirits. It is true that "they could not be allowed to return, without paying back what the government had expended for their support; nor without obtaining a passport, as every person must." But the government not strict in preventing the return of any class of the emigrants. emigrants.

mous and unwarrantable augmentation of duty on American cotton shirtings over those of English fabrication, say from 6 6-8 cents, vara, vara wide, and 10 18 for yard, to 13 1-4 and 16 1-2 for some, had een reduced to the old rates; and that this desirable event was induced by a representation made by the Consul of the United States at Alvarado to the Presient, for the resident American merchants there.

New York.—The following summary, compiled from Spafford's Gazetteer and the late message of Governor Clinton, shows the rapid growth of this powerful State. Counties 65; towns and cities 662; post criul State. Counties 65; towns and cities 662; post offices 876—in 1769 there were but 7, and in 1793 only 20, an astonishing increase in the growth and intelligence of the State. Electors about 300,000. Colleges 5, with 755 students. Academies 36, with about 2683 students. Common schools 7382, with more than 400,000 scholars. In the free and charity schools in the city of New York, 10,383 scholars.—Fund for common schools, \$1,739,000, and its income distributed annually \$38,000. Militia, 146,000. The public debt (including \$4,270,806 canal stock.) \$7,467,771. Funds unappropriated, \$4,270,806, inclusive of canals, schools, literary and other specific funds. Taxable property, \$275,742,636. Population, 1,372,812. In 1818, the State tax was 2 mills on a dollar—since that time it has been reduced to half a mill on a dollar, and in a short period the Governor expects there will be no necessity for any general tax. The revenue from the tolls on the canal the past year exceeded \$300,000, and the duties on salt \$100,000, which, with the other sources of income from the canal fund, will produce an excess of revenue over the interest of the canal debt of \$300,000.—The State is capable of supporting a population of 14 millions. offices 876-in 1789 there were but 7, and in 1793 on

A young man has been apprehended and committed to prison in Fairfax county, Virginia, accused of the murder of Simpson, a southern merchant, on the 5th inst. near Centreville in that state; he had become intimate with the deceased a few days before the commission of the horrid deed; he is said to be nearly related to some of the most respectable families in Virginia, and was shortly to have been married. The circumstances appear strong against him.

ginia, and was shortly to have been married. The circumstances appear strong against him.

It appears that Simpson and his murderer had accidentally fallen into the company of each other, and continued and slept together for two days, at a tavern in Centreville. The former was a trader, and had written ryone of his associates in Alexandria, that he was much accelerated in the accomplishment of his business by a young gentleman who was familiar with the country, and with whom he had formed an acquaintance. On the night of the murder they left the tavern after supper, in COMPANY, on some trivial husiquaintance. On the hight of the murder they left the tavern after supper, in company, on some trivial business, as was understood, in the neighborhood. After a short absence, the young man returned alone to the tavern, and continued walking the floor to and fro for some time. In the course of the night he offered the landlord a certain sum in cash for a horse, although they have prevented in a great measure his more extensive assfulness to the church and to the world. But here is an institution, one important object of which is to relieve him from his embarrassment. Here he may safely commit his children to the care of his brethren, assured that every proper attention will be paid, not only to their literary and moral instruction, but to the formation of industrious habits. And it will doubtless be a source of consolation to the minister of Christ when called to leave the church milister of the church triumphant, to reflect that his orphan children shall here find a home in the bosom of that church for which he has labored and spent his he had been obliged to ask eredit for his whole fare. affixed to it, with which be evidently accomplished his diabolical purpose, and a part of the money which had belonged to the deceased, were found in it. He was brought back to Fairfax, and, after undergoing an examination, was committed to jail to await his trial, which will be in a few days. During his examination, he was asked to be the back upon the dead body of Simpson, but seemed to do it with the utmost horror and tremulousness; and on being suddenly asked if any body was concerned with him in the murder, he very faintly answered no. He shot Simpson in the very faintly answered no. He shot Simpson in the back with the pistol, the load of which penetrated to his heart, but did not go through his body. He then inflicted sixteen heavy wounds about the head and neck, with the dirk of the pistol, any one of which, it s thought, would have been fatal.

> While passing from Camden to Columbia, South Carolina, the horses attached to the carriage in which General Lafayette rode, took fright, and the world they were exhausted—they however kept the road, and the General remained in the carriage and escaped injury, except some bruises from its unsteady m

Something new.—Rev. E. Wallace advertises in the Canadaigua New York paper, for business; he represents himself as a sound and orthodox minister of the gospel, and that his case may not be overlooked, he publishes sundry certificates of his excellence as a publishes sundry certificates of his excellence as a preacher. We would advise the reverend advertiser to take a missionary tour to the South. He might, perhaps, fall in with a certain village, where the good people not long since advertised for a competent minister of any denomination.

Efficacy of the Repeating Gun.—We are informed by Mr. Stansbury, who has lately arrived from Mexico, that some time in September last, Major Edwards, in company with another gentleman who was fortunately armed with one of Mr. Ellis's eight charge repeating rifles, in crossing from Mexico to Durango, were attacked by a band of robbers, which infest the section of the country, and by covering themselves behind a tree, after the third or fourth shot, caused such a panie among the banditti, that they were glad to make good their retreat, leaving two of the gang behind.

Longevity.—It is a remarkable fact, that there have died in the town of Little-Compton, since the first of January, 1825, five men and one woman, whose united ages amounted to 566 years—the eldest was upwards of 160 years! and the youngest 81 years.—

New Mechanical Power.—A company is forming in France for the establishment of vessels on the canals nd rivers of that country, the wheels or paddles of which are stated to be set in motion by powerful air pumps, the action of which is continued by the action of the paddles. Great secrecy has been observed as Mexican trade.—A correspondent of the Philadelphia National Gazette says, "we have just learnt from a merchant of respectability, interested in the trade of this country with Mexico, and in the prosperity of our home manufactures, that at the departure of the brig Cate from Alvarde, the addendance and the same and t

> Hanby, was killed by lightning during the severe storm on that day. It appears that the accident occurred while the child was lying in the cradle. The fluid set the child's cap on fire and split the rockers of the cradle; but what is most remarkable, is, that a the cradle; but what is most remarkable, is, that a small girl who was rocking the poor little innocent babe to sleep, was but slightly injured in the leg. A sheep was also killed at the same time about two rods from the door of the house.—Up. Union.

Gold.—A considerable quantity of gold has recent-ly been discovered in some masses of rock, in North Carolina, which is said to indicate great and extensive mines resembling those of Peru. One man had collect ed a bushel of Gold, valued at \$90,000, and is stated to have become partially deranged in consequence of his good fortune.

Volcano.—The Essex County Republican, of March 12, says, "on Sunday last about 2 o'clock in the morning, a shock was felt in this town, supposed to be an earthquake." We have just learned from the town of Lewis, that it proves to have been a volcano. We understand there is a mountain there, whose bowels of stones and earth, have been thrown out to the depth of a hundred feet, and that smoke was seen to issue from the centre, for three days afterwards. It is reported that a similar eruption took place several years ago; we conclude, therefore, that it is a genuine volcano.—Alb. Adv.

ed, that notwithstanding the very liberal donation which has been made to them, the income arising from it will fall far short of the amount which is necessary to establish and put into complete operation the school which is here contemplated, with its various an alone be appropriated, not more than six huntered dollars per annum can safely be calculated upon from this source; and as a part of the property is un productive real estate, the amount may fall considerable surround. At the appointed time, the fired assembled, when she that was to have been the bride cane into the room, made a few remarks, and the rection of a school house. Five hundred obligare more will be necessary for pay an instructer, and to defray the uncessary for pay an instructer, and to defray the uncessary for pay an instructer, and to defray the Trustees come forward as this season to solicit.

Another Breach of Promise.—Peter Nelson, of New John March 1980, and the profession of the subject to the Matchedist church, to the public at large, and to the raining generation, the Trustees come forward as this season to solicit.

Valuable Present .- Sir Isaac Coffin, Admiral in Valuable Present,—Sir Isaac Coffin, Admiral in the British Navy, and a native of this State, has addressed a letter to the Corresponding Secretary of the Massachusetts Agricultural Society, stating that a Stud Horse and a Mare, of the Yorkshire Cleveland Bays, the most approved breed in England for the coach and the road, were ready to be presented by him, and to be placed at the direction of the Society, in Liverpool. The Society have unanimously voted their cordial thanks to Admiral Coffin, for his repeated, munificent, and permanently valuable donations to his native State, of some of the finest animals of the most approved breeds in Europe. The Trustees the most approved breeds in Europe. The Trustees give notice, that 'these animals will probably arrive in Boston in the month of June, and immediate notice will be given where they are to be placed, that the community for whose advantage they were presented may obtain the benefit intended. Salem pa.

New Churches in Boston.—We are happy to state, that an elegant site has been purchased in Hanover street, for the erection of an Orthodox Congregational Church. We understand also, that a Unitarian church is to be erected near Fort Hill, and a Baptist church in the vicinity of Milk street. A Free-Will Baptist church is likewise contemplated to be built in Sea street.—Gazette.

MARRIED,

In Lynn, March 24, by the Rev. D. Fillmore, Mr. Hiran West, of Salem, to Miss Abigail P. Oliver, of Lynn.

DIED.

In this city, Miss Mary Rinde, aged 28; Mr. Thomas Pierce, aged 39; Mr. John Cloues; Harriet Ellen, aged 12 years, second daughter of John J. Loring, Esq.; Mr. Philip Wood, aged 34; John Turner; Mr. John Hurley, aged 63; Mrs. Mary King Farnum, wife of Mr. Erastus F. aged 31; Mr. Lemuel B. Spear, aged 40; Daniel Denison Rogers, Esq. aged 73; Frederick Greenwood, infant child of Mr. Jonathan Snelling, jr.; Mrs. Hannah Hudson, aged 26.

In Vienna, N. Y. William Smith, Esq. a valuable member of the Methodist Episcopal Church.

In Laisingtung, N. G. G. Gouag imachy the names of Davidson and Hector, the former belonging to Charleston, S. C. the latter to Lansingburg—and both students in the Acadesay at that place. Their death was occasioned by eating a root in the woods which they supposed to be spikensad, but which proved to be water hemlock, an active vegetable poison. Another lad who ate the root, was saved by the operation of a powerful emetic.

other lad who are the root, was saved by the operation of a powerful emetic.

In Charlton, N. Y. Mr. William Powers; his death was occasioned by the caving in of a sand-bank, under which he was digging.

In Buxton, Me. on the 11th inst. Mr. Daniel Emery, a newo-

lingsing.

In Buxton, Me. on the 11th inst. Mr. Daniel Emery, a two-lutionary patriot, aged 70. He went to bed in apparent good health, and in a short time his wife (who had not been askeep) spoke to him, but he made her no answer—she immediately called to the people in an adjoining room, who were not in bed, and a light was brought, when he was found a corpse.

In Brewster, Me. Abraham A. only son of Captain Abraham Hill, aged 3 years. His death was occasioned by his falling into a vessel of hot water.

In Norwalk, Con. on the evening of the 22d inst. Lieutenant—Raymond, aged about 50. He was found dead on the floor of his barn, on the morning of the 22d, with his neck broken and a bruise on his back. It is supposed that he went into the barn on the evening of the 22d, to fodder his cattle, and fell from the hay-loft.

In Wallingford, Con. on the 9th inst. Mrs. Lydia Parker, wife of Captain Levi Parker, aged 65 years. She arose after resting well during the night, attended to the business of the morning as usual, and went to spinning on a small wheel. She continued spining until a few minutes past ten o'clock, fell out of her chair and expired in a moment. This sudden and unexpected death, as well as all other instances of mortality should foreibly reinind us of the admonition of our Saviour, "Be ye also ready."

In Mendon, on the 7th instant, an inquest was held on the body of Mr. Henry Remington, aged 22, who was found dead in an out building near his father's house. Verdict, succide.—He shot himself with a horseman's pistol.

SHIP NEWS.

PORT OF BOSTON.

ARRIVALS AND CLEARANCES.

TUESDAY, March 22—Arrived, brig Maine, Waierhouse, of Portland, from Trinidad Island, 22 days; schs. Eliza Jane, Cobb, Philadelphia; Champion and Adeline, Eastport.

WEDNESDAY, March 2:—Arrived, Boston, Rogers, Eastport, 40 hours.—Cleared, sch. Panope, Norris, Erazils.

THURSDAY, March 24—Arrived, brig Cordelia, Perry, of Portland, from Havana; schs. Monkey, Miars, Lubec; Dependent, Godfrey, Lubec; Pelican, Johnson, of Portland, from Eastport; Washington, Wiscasset; Governor Brooks, Higgins, Newburyport; sloop Polly, Marblehead.—Cleared, brigs Danube, Bradford, Batwin; Fair Trader, Burges, Trinidad, Cuba; schs. Regulator, Gilbert, Philadelphia; Rose-in-Bloom, Bradford, Brown, Matson, Albany; Koret, Burr, New Haven; Harriet, Plymouth.

Promouth.

FRIDAY, March 25—Arrived, schs. Volant, Cloutman, Marblehead; Haunah and Eliza, Grozer, Wilmington, N. C. 18 days; Reporter, Knight, Portland; Jefferson, Lancy, Eastport; Boaz, Brown, Bucksport; Leo, Perry, Thomastown; Enterprize, Nickerson, Bucksport; Rabbit, Mayhew, Machias; Comet, Lunt, Newburyport; General Greene, Higgins, Charleston, via Holmes Hole; Delaware, House, Philadelphia, 15 days; Vineyard, Ward, Baltimore, 14 days; Sloops Medical Property of the Pr wheel almost without friction, which although capable of producing an impulse equal to a forty horse power, is continued in motion by one person —N. Y. Even.

Post.

Charleston, via Holmes Hole; Delaware, House, Philadelphia, Is days; William, Bowditch, and Lark, Town, Salem; Mary, Howes, Dennis; Packet Rutherford, Newburyport; Sally Curtis, Hart, Portsmouth; Falcon, Rowe, New York, 5 days. —Cleared, brigs Mary, Pratt, Gibraltar and Marseilles; Elizabeth, Whitimore; Pernambuco and a market; Hope and Sally Ann, Myrick, Jacmel; Decatur, Miller, Wiscasset; sch. Angler, Kilborn, Newburyport; sloop Merchanic, Nickerson, New York, 5 days; William, Bowditch, and Lark, Town, Salem; Mary, Howes, Dennis; Packet Rutherford, Newburyport; Sally Curtis, Hart, Portsmouth; Falcon, Rowe, New York, 5 days. —Cleared, brigs Mary, Pratt, Gibraltar and Marseilles; Elizabeth, Whitimore; Pernambuco and a market; Hope and Sally Ann, Myrick, Jacmel; Decatur, Willer, Wiscasset; sch. Angler, Kilborn, Newburyport; sloop Lyon, Polleys, Portland.

SATURDAY, March 26—Arrived, brig Mary and Elliza, Tinidad, Cuba, 20 days; sch. Quincy, Stedder, Richelmann, Vickerson, New York, 4 days; William, Bowditch, and Lark, Town, Salem; Mary, Howes, Dennis; Packet Rutherford, Newburyport; Sally Curtis, Hart, Portsmouth; Falcon, Rowe, New York, 5 days. —Cleared, brigs Mary, Pratt, Gibraltar and Marseilles; Elizabeth, Whitimore; Pernambuco and a market; Hope and Sally Ann, Myrick, Jacmel; Decatur, Ann, Myrick, Jacmel; Decatur, Ann, March 26—Arrived, brigs Mary, Pratt, Gibraltar and Marseilles; Elizabeth, Whitimore; Pernambuco and a market; Hope and Sally Ann, Myrick, Jacmel; Decatur, Ann, Myrick, Jacmel; Decatur, Ann, Myrick, Jacmel; Decatur, Myrick, Jacmel; Decatur, Ann, Myrick, Jacmel; Deca

SATURDAY, March 26—Arrived, brig Mary and Elliza, Ellis, Trinidad, Cuba, 20 days; sch. Quincy, Stedder, Richmond, 15 days; stoop Globe, Davis, New York.—Cleared, ship Mount Vernon, Bursley, Charleston; brigs Tamworth, Hamor, Genoa and Leghora; Cordelia, Ferry, Fortland; schs. Hannah, Wormstead, St. Thomas; Champion, Shackford, Eastport; Tantamount, Allen, Lubec; sloops Henry, Lincoln, Havana; Maria, Burnham, Dover, N. H.; Echo, Lowell, New-York; Orion, Crosby, Hartford; Boston Packet, Gunnison, Portsmouth.

New-York; Orton, Crosby, Harderd; Boston Facket, Gunnson, Portsmouth.

SUNDAY, March 27.—No Arrival.

MONDAY, March 28.—In the bay, ship Herald, Liverpool, February 13.——Cleared, ship Mantgomery, Miller, New Orleans; brig Telemachus, Caleb Miller, Tampico; schs. Susan, Morgan, Port au Prince; Hannach and Eliza, William Grozer, Halifax; Hero, Bragdon, Fredericksburg; Apollo, D. Crowell, Philadelphia; sloops Glib, E. Crowell, jr. N. Y.; Express, Bangs, do.

NOTICE.

The annual meeting for the choice of officers of the New England Conference Missionary Society, Auxiliary to the Missionary Society of the Methodist Epis-copal Church in America, will be held in the Vestry of the South Methodist Chapel, on Thursday, April 7th, at 3 o'clock P. M. All persons who may wish to become members of the Society are respectfully in-

RUGGLES SLACK, Recording Sec'ry. Boston, March 23d, 1825.

NOTICE.

The Conference of Local Preachers in the Vermont District will be held at Norwich, Vt. on Tuesday, the 26th of April next. W. FISK, P. E.



On an affecting instance of Sudden Death.

BY BERNARD BARTON. Thou didst not sink by slow decay, Like some who live the longest; But every tie was wrench'd away,

Just when those ties were stronges

A lot like thine may justly make And, in the heart of others, wake Alternate fear and sorrow-

Well may we fear ; for who can think Loying and lov'd, and yet not shrink With somewhat of misgiving!

Well may we mourn; for cold indeed, As those, since death has found thee, Must be the heart that does not bleed For thee, and those around thee

A Daughter, Mother, Sister, Wife! At noon, life smil'd before thee, The night brought nature's mortal strife; The day-death's conquest o'er thee.

How much was done in hours so few. Hopes wither'd, hearts divided : Jovs, griefs, loves, fears, and feelings too tern death at once decided. With thee 'tis over! there are some,

Who, in mute consternation, Fearfully shrink from hours to come, Of heartfelt desolation

While the dark tempest's terrors last, We guess at evil round us; The clouds disperse, we stand aghast; Its ravages confound us

The thunder's roar, the lightning's gleam But when we know, we do not dream, The stillness! Oh, how lonely!

One hope in such an hour is left, And may this hour reveal it: He who hath thus of bliss bereft The heart, has power to heal it.

Our dearest hopes He would not crush And pass unheeded by them; Nor bid our eyes with sorrow gush, Unless his love would dry them

A bruised reed He will not break : But hearts that bow before him, Shall own his Mercy while they ache, And gratefully adore him.

SPRING. When brighter suns and milder skies Proclaim the opening year, What various sounds of joy arise What prospects bright appear!

Earth and her thousand voices give Their thousand notes of praiseq And all that by his mercy live, To God their offering raise.

Forth walks the laborer to his toil. And, sees the fresh array Of vendure clothe the flowery soil. Along his careless way.

The streams all beautiful and bright, Reflect the morning sky; And there with music in his flight The wild bird soars on high.

Thus like the morning calm and clear That saw the Saviour rise, The spring of heaven's eternal year Shall dawn on earth and skies

No winter there, no shades of night Profane those mansions bless Where in the happy fields of ligh The weary are at rest.

-----FROM THE EMPORIUM. THERE IS A VOICE.

The sun is up—the flowering spring Has gone abroad upon the earth And birds are out upon the wing, To greet the joyous season's birth Yet there's a voice in every hour. In every plant, in every flower-I hear it still by night and day,

Yon beauteous sun will swiftly set-The Spring will fly—the flowers decay— The birds their minstrelsy forget— And I shall be as mute as they-There is a voice in waning years, There is a voice in memory's tears-I count my warnings one by one, Time hastens, and I must be gone

OBITUARY.

FOR SION'S HERALD. MEMOIR OF WILLIAM ANDERSON, Who departed this life February 12, 1825, in the 58th year of his age.

This good man, whose loss is much lamented, was a This good man, whose loss is much lamented, was a native of Newcastle, (Me.) but finished his course in Deering, (N. H.) a town where he had resided more than forty years. Possessing an amiable disposition, he was endeared to his friends, and by the integrity of his heart and the uniform rectitude of his conduct, he shared the confidence of all who knew him. From a child, the fear of the Lord was implanted in his heart, and he ever manifested a regard for real Christians, and a respect for the ordinances of religion. But his heart was not renewed by grace, till about the 25th year of his age. He then felt his sins forgiven, and rejoiced in the hope of an endless life. But hearing little said on the subject of experimental religion, and not knowing that they who strict the heart believe of his heart and the uniform rectitude of his con not knowing that they, who "with the heart believe theousness" should "with the mouth make ion unto salvation," he kept all to himself for confession unto salvation," he kept all to himself for several years, and lost, of course, in a great measure, the comfort which he had felt and the evidence of his secretary will less sustained to obey the voice of his servant—but he walked in darkness and had no light," till it pleased the Lord, by a most distressing providence, to reprove the Lord, by a most distressing providence, to reprove a unit for his remissness in duty, and to quicken him in the pursuit of those solid and lossing pleasures which are to be found in God atons. His beloved father, with whom he lived, and of whom he had the care, when infirmtly shall cause that an approvidence of bis servant—but he liver to thee," will, in reason's eve, receive new dignity from the path of duty, and we shall fall into a train of the terrific drapery which in that dread hour was flung around the great theatre of nature—No: It is not the terrific drapery which in that dread hour was flung around the great theatre of nature—No: It is not the terrific drapery which in that dread hour was flung around the great theatre of nature—No: It is not the terrific drapery which in that dread hour was flung around the great theatre of nature—No: It is not the terrific drapery which in that dread hour was flung around the great theatre of nature—No: It is not the terrific drapery which in that dread hour was flung around the great theatre of nature—No: It is not the terrific drapery which in that dread hour was flung around the great theatre of nature—No: It is not the terrific drapery which in that dread hour was flung around the great theatre of nature—No: It is not the terrific drapery which in that dread hour was flung around the great theatre of nature—No: It is not the terrific drapery which in that dread hour was flung around the great theatre of nature—No: It is not the terrific drapery which in that dread hour was flung around the great theatre of nature—No: It is not the terrific drapery which in the terrific drapery which in that I allude to the theat flund af

to no denomination, till in January, 1824, a Methodist society was formed in the town—in them he found a people after his own heart, and was among the first who entered their names as members of the Methodist Episcopal Church. He had long been praying and looking for a revival of "pure religion," and when he saw the clearly of "pure religion," without a cause. But next to methodist Episcopal Church. He had long been praying and looking for a revival of "pure religion," and when he saw the cloud of mercy gathering, and the showers of grace distilling upon the people, he realized what Simeon felt, when he clasped the infant Saviour in his arms, and said, "Now lettest thou thy servant depart in peace; for mine eyes have seen the servant depart in peace; for mine eyes have seen thy salvation." The fire of devotion which had long been smoking in his heart was now kindled to a flame, and he found fresh cause of thankfulness and praise. All his delight seemed to be with the saints of the Lord, and his actions were a comment on that Scripture "If I forget thee O Jerusalem, let my right hand forget her cunning-if I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not

which sometimes rendered it imprudent for him to meet his class, or appear in the public assembly. But his seat was seldom empty at either place; and when it was, the pious effusion of his heart was like that of David's, when he penned the eighty-fourth Psalm:—

"How amiable are thy tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieft out for the courts of the test and proposed and propo the Lord; my heart and my flesh crieth out for the living God."

I called to see him on Thursday, the day but one before he died, and found him poorly in body, but in a sweet frame of mind. He observed to me, that for several days he had been reflecting upon his past re-ligious experience, and examining himself with regard to his hope of heaven,—that he saw much cause of humiliation; and, for a while, in view of his imperfections, he had feared his hope was not well founded; but that it had pleased the Lord to look upon him, and all his doubts and fears were gone. His class was to meet that evening, at a distance of nearly four miles; but it was with much reluctance that he gave up the thoughts of going—it seemed to be impressed on his mind that God would meet with his people that night, in a special manner. On Friday, about noon, I called again, and inquired after his health, and also the state of his mind. With tears of gratitude, glistening as they fell upon his bosom, and with heaven beaming on his countenance, he answered: "Through the mercy of God I feel a little better in body, and enjoy a comfortable state of mind." Our interview was short, but when we parted I had not the least apprehension that

he was so near his end.
Soon after I left the house he was seized with great distress, as if all the pillars that supported nature had given way. His friends till now had felt no concern; hoping that in a day or two he might be as well as us ual-but his distress increasing, the family was alarm ed, and the physician called in; but no help could be afforded-the springs of life were dried up-the "soul's frail dwelling-house" was crumbling down, and the immortal inmate pruning her wings to fly away. He "the golden bowl broken;" but he felt no alarm a seeing the king of terrors approach-He was prepar ed for the combat—he knew he should conquer, though he fell. He expressed a wish to see his brethren once more, that they might hear his last testime ny in favor of the cause in which he was embarked, and listen to his dying admonitions. But it was too late before they could be called in—his strength was gone, and he became unable to speak, only at intervals, in which struggling nature seemed to revive, giving to his friends a transient hope of returning life. At these intervals the lamp of reason burnt clear, and he continued to express the liveliest hope of a glorious immortality. Once in particular, as he revived a little after a long pause in which life seemed to have fled, perceiving his wife and children to be in great distress, "O," said he, "if I had died I should have been hap-

On Monday, February 24th, his funeral was attend ed by a large concourse of people; and the weeping church, as mourners, followed him to the grave. He has left a wife and two daughters, the only children he ever had, to mourn an irreparable loss. The church also is deeply afflicted, but mourns not without hope. His seat is empty in the church below, but he has gone to the "general assembly and church of the first-born in heaven."

As a husband, he was tender and affectionatemore solicitous for the happiness of his bosom friend than his own. As a father, he was kind and indulgent to his children, who eyer looked to him with the most respectful and affectionate regard. As a neighbor, he was friendly and obliging—ready to assist and relieve whenever occasion required. As a Christian he was firm, meek, sincere and persevering—governed not by any flight of passion or gust of present feel-ing, but by a sense of duty, which he sought for and found in the Bible. I would not say he was entirely free from the infirmities attached to fallen humanity, but these, surely, were lost in the loveliness of Chris tian graces with which he was adorned. Abroad he was beloved and respected, and at home, encircled with contentment and peace.

Go reader! repent of thy sins-believe in the Lord Jesus Christ with all thy heart-devote thyself to his service without any reserve—then, and not till then, thou mayest "die the death of the righteous, and thy last end be like his." Z. ADAMS.

LADIES' DEPARTMENT.

FROM FORDYCE'S SERMONS TO YOUNG LADIES.

An accomplished woman never can become an object of neglect: she must always remain an object of distinction amongst her acquaintance. When she was young, she might please more; but as even then she pleased chiefly by her mind, she will therefore continue to please still. The discerning few, at least, will discover in her, beauties, which neither the in roads of age, nor the ravages of sickness can deface. When, "declined-into the vale of years," she will still, from the superiority of her character, stand forth an exalted figure. Sense and capacity, joined to worth and sweetness, are exempted from the condi-tion of all things which are to lose their influence when they lose their novelty. "The ornament of grace which wisdom shall give to thy head," will not ap-

now persuade you? Permit me, my beloved hearers, to succeed. Defer not, by the cultivation of your minds, as well as hearts, to lay in a store of enjoyment

and comfort, such as you can repair to in secret, when all abroad is unsolacing and insipid.

Lord, pture, dissolution. You yourselves are gliding insensibly down the current of time. You are on your passage to eternity; and can you bear the thoughts of resig ing a passage as important as it is short, to the blind different state of health, and was subject to ill turns, which sometimes rendered it imprudent for him to meet his class, or appear in the public account. impulse of chance, caprice, and ignorance? Or supgotten that, when landed on the blissful shore, your felicity will bear no inconsiderable proportion to your present attainments in knowledge: that the most en-larged understandings, where the dispositions have been of a piece, will be rewarded by the noblest discoveries; in short, that they who shine now with the fairest lights of wisdom, shall, like the more distinguished stars of heaven, be crowned hereafter with superi-

The Rev. Dr. Griffin, in his eloquent speech before the American Education Society, at its late meeting in New York, appealed to "the sex, who, like ministering angels, love to hover about the chambers of sickness"-who owe so much to Christianity; and introduced the following beautiful quotation

Not she with trait'rous kiss her Saviour stung. Not she denied him with unholy tongue; She, when apostles shrunk, could daggers brave, Last at the cross, and earliest at the grave. ----

FOR A LADY'S SAMPLER.

Jesus, permit thy gracious name to stand, As the first efforts of an infant's hand; And while her fingers o'er this canvass move, Engage her tender heart to seek thy love; With thy dear children let her share a part, And write thy name, thyself, upon her heart.

YOUTH'S DEPARTMENT.

Lord Chatham's Testimony in favor of Religion. FROM A LETTER ADDRESSED TO HIS SON.

"I come now to the part of the advice I have to offer you, which most nearly concerns your welfare, and upon which every good and honorable purpose of your life will assuredly turn; I mean, the keeping up in your heart the true sentiments of religion. If you are not right towards God, you can never be so towards man. The noblest sentiment of the human breast is here brought to the test. Is gratitude in the number of a man's virtues? If it be, the highest benefactor demands the warmest returns of gratitude, love, and praise. Ingratum qui dixerit, omnia dixit. ligations to excite and quicken it, he will be likely to want all others towards his fellow-creatures, whose utceiving his wife and children to be in great distress, "O," said he, "if I had died I should have been happy—don't weep for me." Thus he continued till Saturday evening, when, about half past nine, without a groan, and with scarce a struggle, his happy spirit "returned to God who gave it;" where, we doubt not, he now rests in Abraham's bosom. "Mark the perfect man, and behold the upright! for the end of that man is peace."

On Monday, February 24th, his funeral was attendpeace, whatever your young gentlemen think of a harlot and a bottle, a tainted health, and battered constineart void of offence towards God and man; -not subtle speculative opinions, but an active, vital principle of faith."

JUVENILE EXPOSITOR...NO. 61.

Keep thy foot when thou goest to the house of God; and be more ready to hear than to give the sacrifice of

fools.—Eccles. v. 1.

A decent and respectful behavior in places of public worship is not only, the best evidence of piety, but of good breeding. To behave with levity and rudeness in a religious assembly is to outrage the common sense of mankind, and offer a direct affront to the Maesty of heaven. The wise observer of nature and an manners, who wrote the book of Ecclesiastes. has touched the subject with great propriety. There is much to be learned from what he has said in the first part of this chapter: and it would be well for young people to read and seriously recollect it every Sabbath. We should enter the place of divine worship with seriousness, composure, and all the marks of reverence for God, which his character and worship demand. The following incident gave occasion for the blood of martyrs. From the mount of Olives it lemand. The following incident gave occasion fo demand. The following incident gave occasion for a happy illustration of our text: A young lady entered a chapel with an air of consequence and careless gaze round the place, and not observing the floor to be an inclined plane, her feet slipped, and she unhappily exposed herself before the assembly. This, as might be naturally expected, became the subject of remark by lehem to Calvary, and you will find him every where naturally expected, became the subject of remark by lehem to Calvary, and you will find him every where naturally expected, became the subject of remark by lehem to Calvary, and you will find him every where many. The following is the substance of the remarks made by the minister in his own family on the evening following. The circumstance which took place today in the chapel, ought to remind us of the words of the preacher, the son of David, the king of Jerusalem. "Keep thy foot when thou goest to the house
of God," &c. That is, consider what thou art going
about, and behave in the most reverent manner; do

Approach his cross and fix your attention on the about, and behave in the most reverent manner; do not go carelessly, vainly or rashly into the presence of God. If we are not watchful over the thoughts vinity on his martyrdom!—Think not that I allude to the terrific drapery which in that dread hour was flung to slip.

panion of his youth" was torn from his bosom, and left him with two helpless babes, the youngest but five days old. But this afflictive providence was sanctified to him for good. He felt the need of being "also ready," and was stirred up to watchfulness and prayer.

In about two years he was again happily united in marriage; from which time his house became a house of prayer, and the worship of God in his family was attended, till his voice was heard no more.

But though he had enjoyed a firm hope in the Redemer for more than twenty years, and had as long given evidence of sincere and uniform piety, yet, finding no Christian community whose religious sentigiven evidence of sincere and uniform piety, yet, finding no Christian community whose religious sentiments harmonized with his own, he attached himself to no denomination, till in Japuary, 1824, a Methodist society was formed in the town—in them he had been considered as a considered with the control of the same time more amiable? What is there good or excellent, to which she will not have it in her power to win them? it in her power to win them?

In truth, most of the grievances complained of by mortals, are self-created. They proceed from that fond-Let us learn to guard our hearts, and remember that mortals, are self-created. They proceed from that fond-Let us learn to guard our hearts, and remember that mortals, are self-created. They proceed from that fond-Let us learn to guard our hearts, and remember that mortals are self-created. They proceed from that fond-Let us learn to guard our hearts, and remember that mortals are self-created. My son, give me thy heart, and let thy eyes observe my ways," then shall our feet not slide, but we shall be enabled to tread the courts of the Lord's house with

THE GATHERER.

ON REVENCE Extracted from a Valedictory Address delivered at Union College, by President Nott. [CONCLUDED.]

Must you then always restrain your pen, and, passive to injury, seal your lips in silence? No: there may be cases in which the cause of truth requires not manly vindication of them. When this is the fact, to shrink from the ordeal of public scrutiny were pusil-lanimity—were treason.—When this is the fact, be regardless of personal consequences, encounter re-proach, and become a voluntary martyr to righteous-ness. But even in the act of martyrdom, watch your deceitful hearts, that righteousness, not self be your

There may, too, be cases in which a reply to disinenuous insinuations or open slanders may be requi site as a vindication of yourselves. These cases, however, are fewer, much fewer than you imagine; and orudence, not passion will point them out.

Scandal left to itself usually loses its power to injure.

Suspicion will not easily attach to the character of a good man, whilst he acts consistently, and remains in the dignified posture of self-approving silence. He who pursues the path of duty, nor swewes from his purpose, however attacked, carries his vindication with him, and usually proceeds more successfully, and always more nobly than he, who halting, stoops to inalways more nobly than he, who halting, stoops to in-dulge the littleness of anger, and either growls at the tiger, or barks at the whelps and "whiffits" that fol-low, and yell and yelp along his path. Where the public have no interest in being deceiv-

ed, where their passions and prejudices are not em-barked, slander seldom needs any other refutation barked, slander seldom needs any other refutation than is furnished in the spirit of its author. Party spirit, political prejudice, "sectarian zeal," and self-righteous bigotry often blind the eyes of men to Revenge even justice, and stop their ears to truth. in a man of words cannot be indulged with impo A spark of it is never smitten from the flinty heart, vithout kindling the fire of hell, which it is in vain to hope will remain unextinguished in the bosom without consuming it. The boiling fury of resentment scalds the heart from which it is poured out. When an enemy imparts to you his gall, when he provokes you to recriminate, then he may exclaim victory; for he has torn away your shield, and your happiness lies naked to his scorpion sting. What then shall you do? Retire into the sanctuary of your own integrity; and whilst the enemy of your peace struts, and roars, and swells, and foams around you, remote in your feelings from the tumult be occasions, enjoy the holy calm of forgiving mercy. Recollecting that he who is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.

You will not construe this advice into an encourage ment to that haughty, self-confident demeanor, which indicates insensibility to praise, and contempt for the opinions and the censures of the world. It is in virtue's self, and not the affectation of virtue, that true greatness lies. I never see a man tranquil under injuries, and candid and ingenuous towards enemies, but his character rises in my estimation, and I pay to him a voluntary homage. Nor do I see him vindic-tive, railing at his enemies, crying down their talents,

you have committed an error, correct it. But if your narrowly what you speak, where you speak, of what conscience is satisfied with the part you have acted, or the duty you have performed, tranquil and self-postution. Hold fast, therefore, by this sheet-anchor of or the duty you have performed, tranquil and self-poshappiness, Religion; you will often want it in the sessed, abide the issue. If an enemy revile you, retimes of most danger, the storms and tempests of life. vile not in return; and if that enemy have talents, Cherish true religion as preciously, as you will fly, honor them; if he merits respect, render it unto him. Cherish true religion as preciously, as you will ny, with abborrence and contempt, superstition and entusiasm. The first is the perfection and glory of the human nature; the two last, the depravation and disgrace of it. Remember, the essence of religion, is a him—if naked, clothe him, and let his loins be warmed with the fleeces of your flock: and as for the injury you may have suffered, nobly forgive it, and pray God that it may be forgiven. By so doing, you will heap coals of fire upon his head—coals not to consume, but to melt him into righteousness. This, this, if I may speak so, is the most effectual and the only laudable

Lay aside all malice, and that wrath that will s easily beset you; and on this article as every other, look, with steady eye to Jesus Christ, the author and finisher of your fagh. Whatever is endearing in goodness, or touching in mercy, forms, collected into one assemblage, his character. A character on which arrogance has not cast a shade, or even fixed a stain. A character splendid with virtues which render poverty venerable, and humility august. That great Exampler of rightcousness, the purity of whose life baf-fled the scrutiny of malice, and compelled that bloodstained wretch, who had often sported with the rights of innocence to exclaim, "I find no fault in the man," bow did HE meet injuries, and what was HIS demean-or towards his enemies? Mark his entrance into Je-

And shall a worm, covered with crimes and living on sufferance, in that same world where the agonizing Saviour uttered his dying supplication, and left his dying example for imitation—shall such a worm, tumid with resentment, lift up his proud crest to his fellow-worm, and incapable of mercy, talk of retribution? No: Blessed Jesus, thy death is antidute to tengeance. At the foot of thy cross I meet my enems.—I forget their injuries—I bury my revenge, and learn to forgive those who have done me wrong, as I also hope to be forgiven of thee.

Almighty God, give us grace to do this, and to thy name shall be the glory."

LATE ATTENDANCE AT PUBLIC WORSHIP.

"A want of punctual attention to the hour of com-"A want of punctual attention to the hour of com-mencing service, is a fault but too prevalent in war-shipping assemblies. A worthy clergyman, whose congregation had given him much vexation in this recongregation has given me one Sunday in these terms:

When I came here to begin worship last Sablata When I came here to begin worship last Sabbah morning, I believe there were not twenty people in the chapel; at the weekly lecture it was the same; and again this morning; my heart is pained. What car you mean by this conduct? Do you mean to worship God? then I must tell you plainly, and with the authority of a Christian minister, that this is no worship; deceive not yourselves, God will not accept it at your hands.' He proceeded to enforce this point with great earnestness, and produced such an impression on hands.' He proceeded to charte as point with great earnestness, and produced such an impression on the minds of his hearers, that next Sabbah, almost every person had assembled by the time he ascended

"A very common cause of late attendance, escially with the fair sex, is the time employed in dresing. Herbert has some lines so applicable to this sat of apology that every lady would do well to have the control of the set of apology that every lady would a well be the set of apology that every lady would are the control of the set of the written in letters of gold, and suspended over her tale, that they might be present before her eyes.

4 To be dressed! Stay not for the other pin. Why thou hast lost More More to the other pin. Why thou hast lost More More to the other pin.

THE RETURN OF SPRING Seems like the smile of the Almighty; beams on

every plant and it buds—the rivers, the earth, the crees—the birds and beasts, and man, all fed the renovating sunshine and warmth; and nature, both animal and vegetable, revives. Every man who will nesses the departure of winter, with what Thomas calls his ruffian blasts, can feel in his own hear, and calls his ruman blasts, can feel in his own hear, and we hope with becoming piety, the truth of the Mosic declaration—that when God beheld the workmaning of his hands, he saw it was good. Such is the single way in which the page of that hoary Prophet recent the wonders and glories which we behold; he saw the same that the search the same the present the firmament—the earth—the sea—the trees-the mimals, and the sun—the moon with all her sparkling myriads, and finally man himself, and they were all good, because they were the creation of his own the mighty hand. But man, as if made preeminent in such works of glorious goodness, he created in his own image. The beautiful appearance of the hearens and the earth at this season—the deep cerulean blue of the waters, finely contrasted by the remodular ing green of the soil, is but the response, the echo of heaven and earth, to the voice of its Creator. Gad saw that the works of his hand were good. Let us, then, give the right hand of fellowship to the rosy hand ed Spring, who is honoring us with so early a visit, a if she was determined to occupy every moment of time allotted to her residence.

now enliven all surrounding nature .- Sat. Herald.

WHOLESOME ADVICE. (be silent Be silent understand Understand remember Remember do accordingly. see, judge hear, believe All that you not know, tell can do, do Wealth Some Health lost lost. Virtue (ALL) Soul praying giving alms () impoverish (you being unjust enrich

(profit (lying

"WHERE HAS HE GONE?"

"It is written of a gentleman who died very sale denly, that his jester ran to the other servants at having told them that their master was dead, he, with nuch gravity added, 'There! And where is he gone! The servants replied, 'Why, he is gone to heaven, he be sure.' 'No,' said the jester; 'he has not gone be heaven I am certain! The servants with much warmth asked, how he knew that his master was not gone to neaven? The jester then replied, 'Because h is a great way off, and I never knew my master to take a long journey in my life, but he always him of it some time before hand, and also made prepara tion for it; but I never heard him talk about hear nor ever saw him making preparation for death; therefore, I am sure he has not gone to heaven.

----Love of Christ expressed by a dying Child. A little child, when dying, was asked where it was only? "To heaven," said the child. "And what going? "To heaven," said the child. "And what makes you wish to be there?" said one; "Because Christ is there," said the child.—But, said a friend, What if Christ should leave heaven?" aid the child, "I will go with him." Some in before its departure, it expressed a wish to hart golden crown, when it died. "And what vill is do," said one, "with the golden crown!"—[18 take the crown," said the child, "and cast it is

An important question well answered .- "What" become of you," said an infidel to his pious freel, there is no future state?" To which question of one reply could be made, "What will be your cast ----

feet of Christ."-Evang. Magazine.

Three times Christ was spoken to, while he was here upon earth, by voices from heaven, and all the three found him praying. See Luke iii. 21.—i. 5. John xii. 27, 28.

Court the company of the learned, and the conversion of the aged; their discourse is often more unit than any book you can read.

Our hearts are like instruments of music well to ed: they will make no melody in the ear of God, at less they be gently touched by the finger of the Spirit

God's mercies are as cords to draw us to him; our sins are as sharp as swords to cut those cords.

To think well, and not do well, amounts to 30 a

PUBLISHED BY S

Vol. III.

ZION'S HERALD.

CONDITIONS: to Dollars and Fifty Cente a year-One half pa oblethe first of January, the other the first of July

will be forwarded to all subscribers until a requi are allowed every eleventh copy .- All the Prenchen Methodist connexion are authorized to act as Agents, taining subscribers and receiving payment,—In making

ns, they are requested to be very particular il communications, addressed either to the Editor or the Pulisher, (except those of Agents,) must be post paid. ount to be gradited to each, in all rem

REVIEW.

THE RECORDS AND TELEGRAPH.]
CHARACTER OF RELIGIOUS INSTIT
Discourse delivered at the spening of the
Congregational Church in Barte
Hann't Congregation.

We forbear to mention all the exemples of unfai and ansoundness with what the author uses the deligion, virtue, goodness, ac. in a loose are discusse manaer, and therefore reasons illogical to not cerning them. But we pass over these, to notice or two other examples, which are more gross the rest. On page 7, the writer says,

"And though we are sometimes sold, that the more immorements, the nearer he is to the kingdom of heaven, yet in o mous community, no one has had the presumption to advisue to go on in their vices by way of working out their salven."

A more manifest and flagrant misrepresentation eldon to be met with in the writings of the most hea i and declaratory polemics, than is contained in the adom to be met with in the writing of the most heal and declaractory polemics, than is contained in the land declaractory polemics, than is contained in the last sentence. Because some Christians have su seed that what our Saviour said concerning the Phaces, who were distinguished for a self-righteous desidence upon good works for salvation, might has in other cause of a similar nature, they are char it with teaching the monstrous absurdity "that it ore immoral a man is, the nearer he is to the king of heaven; as if his immorality was the thing, ear view, which qualified him the better for heave. Mr. C. so inexpusably ignorant of what are the fininciples of those whom be opposed as to believe this rinciples of those whom be opposes us to believe this r is he so wanting in candor as not to see, and lilling to acknowledge, that the only sense in while e continent to which he refers is ever held, is that to which the refers is ever held, is that which Christ evidently all it, viz. that there are not innormal men who are more likely to see the iss and seek for mercy, than some self-righteous mer his though they are sinners, neither see nor feel the seed of mercy. And now because Jesus Christ said whose same self-righteous persons who fancied that the sees whole, and needed not a physician. The publicans and the harlots go into the kingdom of God by fore you, manifest not Mr. Colman have charged his too with teaching, that "the more dissolute and abardosed a man is, the nearer he is to the kingdom of the seed of ed a man is, the nearer he is to the kingdom over." Inasmuch therefore as the charge may be spit against Jesus Christ, as well as those will ken the liberty to derive their sentiments from m, we think it proper to bestow on it no further re urks; being well assured that if the former can b tisfactorily defended, there will be no difficulty i

The only other instance of unfairness which w hall notice, occurs on the 9th page. Speaking of the

"Itsprings from the same contracted views that we are metimes told that God has elected of his own sovereign plear, and without any reference to moral character, a few of the man race to eternal happiness, and that he has formed the stof the human race only for misery, a doctrine, which, could convince myself the Bible taught, I would cast it from the for ever."

This statement, like many others, which the author as any foundation for it in fact. The writer here elsewhere, tabors hard to make a man of straw, and see displays great courage and dexterity in demolish git. The dootrine of election, as derived from Ro ans 8th chap. 29th verse, and onward, from some assess in the following chapter, from the first chap Ephesians, and a multitude of other passages in the ew Testament, is believed by many; but it forms next of the received opinion of the doctrine, so far a chare been able to ascertain it, that God election is without any reference to moral character." a "without any reference to moral character," is without any reference to moral character," is writer means by that phrase, without feeling any approbation of virtue than vice; or, that "he formed the rest of the human race only for mis

tions which are commonly made to ese are additions which are commonly made to octrine by its enemies, and we can assure the or that we find as much difficulty in admitting as any one. But if Mr. C. were to find the doctor of election in the passages referred to, as it is a superior of the second of t b moral character, elected some to honor y, only to pain and sorrow. He would read nuocent suffer, while the guilty go unpunish the righteous in numberless instances, are to happiness, and some day long, and chastened every morn ag, and chastened every house flourished as the green bay tree; ant he might be to retrace his an explanation of so mysterique; o uld find no explanation of so mysterique as a David, he returned to that sanctuary of

er in which the discourse treats the slittle short of irreverence, and it son men's confidence in it, as a safe that the short of the service of the Episcopa to that part of it which commonce to the part of it which commonce to the part of it which commonce in a Christian congregation, in the lary, and then says.